CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, NOVEMBER 7, 1840. NO. 1049.---VOL. XIX.—NO. 45.

RELIGIOUS MISCELLANY.

PARABLE OF THE TWO PATRIARCHS, ILLUSTRATIVE OF THE ORTHODOX AND UNITARIAN THEORIES OF THE ATONEMENT.

[We think it not unlikely that some of our readers, satisfied with their own opinions and living where little is said against them, may be inclined to fear that the conductors of the Register are disposed to allow the subject of the atonement to occupy a larger space in their columns, than all things considered, it is desirable that it should. To such, if any such there be, we would say, that, since our orthodox brethren ceased to contend for the doctrine of the Trinity, as they were formerly wont to do, they have given especial prominence to their theory of the atonement, concentrating their main strength in defence of it in their controversies with liberal christians, and sparing no pains to produce the impression that however one may may regard their other dogmas, he certainly cannot reject their views of the purpose of Christ's sufferings without forfeiting his claim to the christian name, and his hope of salvation. The consequence is, that many, in different parts of the country, are desirous of examining this subject more carefully than they have here to fore done; and it is on this account that articles, tending to set it in its true light, have so frequently of late appeared in our paper. The following Parable, strikingly illustrative of the nature and tendency of Unitarian and Orthodox views as regards our Savior's sufferings, was written by the late Dr. Noah Worcester.]

In ancient times Vindictus and Eusebius were Patriarchs of two large and powerful tribes, or families, who lived remote from each other. Each Patriarch enacted laws to prevent insurrection. The penalty for transgression was the same in each tribe, but the Patriarchs differed in opinion and practice in regard to the principle on which pardon should be granted to transgressors. Vindictus established the principle, that no offence under this government should be pardoned, unless an innocent person of great respectability should consent to suffer the penalty of the law, as a substitute for the transgressor; and in case such a substitute should appear, as he would occupy the place of the guilty, no favor should be shown to him on account of his personal innocence or uprightness. But Eusebius possessed different views and feelings. He established the principle that every transgressor should be pardoned, who should exhibit satisfactory evidence of unfeigned contrition and reformation. In each tribe insurrections occurred, and many persons became liable to severe punishment.

Vindictus had a son by the name of Joshua who was remarkable for the benevolence of his disposition. He became deeply affected with the condition of the insurgents in his father's tribe. Perceiving that there could be no pardon for them, unless a substitute should appear, who would consent to bear the punishment due to their offences, he was so moved, that he freely offered himself as their substitute. The offer being accepted, the Patriarch inflicted on this benevolent son a most horrible punishment. He then issued a proclamation to the insurgents, promising pardon to such of them as should return to their allegiance, and so humble themselves as to accept the forgiveness of their offences, merely on the ground of what Joshua had done and suffered for them. The insurgents could not clearly see the justice of inflicting evil on the innocent for their offences, nor how the law or the law-maker could be honored by such a policy. Some of them, however, were deeply affected with Joshua's love to them, in consenting to suffer in their stead; they also became penitent for their offences, returned to their allegiance, and were restored to favor.

In the tribe of Eusebius a different course was adopted; for he had no idea that vicarious punishment could be either just or useful. The insurgents of his tribe soon removed to a considerable distance from his palace; but he still exercised towards them a tender solicitude, and a sincere desire for their reformation. He, therefore, adopted various means to melt their hearts and effect their reconciliation. They were so dependent on him for their daily bread, that had he withheld this favor, they must have soon perished by famine. He well knew this, but it was their good which he sought. He continued to suppiy them daily, not only with the necessaries, but with many of the comforts of life. He also employed Ambassadors of a friendly disposition, to go to them, and instruct them, and do all they could to effect their reformation. Some were brought to repentance, but others abused and insulted the messengers of mercy, and persisted in their evil courses. At length he sent to them his best beloved son Benedictus, who surpassed all others of the tribe, the Patriarch excepted, in purity and benevolence of disposition. He was indeed the very image of his father, in the spirit of benignity, forbearance, and forgiveness. He was aware of the danger of going among the insurgents; but he freely complied with the wishes of his father. He went with ample instructions, to explain and vindicate the laws which had been enacted, to show the unreasonableness and danger of violating these laws, and persisting in a course of disobedience. He executed his commission in the most perfect manner, not only in explaining the laws and showing their extent and reasonableness; but, in the most affectionate manner, he unfolded to them his father's benevolence, and his readiness to forgive all who would return to him with proper contrition. His own example was a perfect illustration of his father's benignity, forbearance, and forgiving love. Some hearkened to his instructions, and returned to their duty. Others were so prejudiced and exasperated, that they insulted and abused him in a shameful and cruel manner. But all this ill treatment he bore with such a meek and benevolent temper, that in the midst of his agonies he sent a humble and pathetic request to his father that these insulting foes might be forgiven. Such was his example on this occasion, that it deeply affected the hearts of many, led them to reflect on the love of the Patriarch which had been displayed in sending to them a beloved son, of so eminent a character, and thus exposing him to insults, suffering, and death, that he might reclaim revolted subjects. They were also led to reflect on their own vile ingratitude towards a Patriarch of such unexampled benignity. Their hearts became broken; tears of contrition flowed from their eyes, and they returned with the most humble confession of their offences. They were all accepted and restored to favor, and their return was an occasion of great joy to the Patriarch, and to all his friends.

The distance between these tribes was not so great as to preclude all intercourse. Leading men from the two tribes often met to transact business of a public nature. Some time after the vicarious punishment had been inflicted on Joshua, an eminent elder from each tribe had occasion to meet on business of importance. Asahel represented the tribe of Vindictus, and Uriel that of Eusebius. Having settled the business on which they met, the following conversation was introduced by Uriel.

Uriel. It has been reported, that Joshua, a man of excellent character, has been publicly punished with great severity by your Patriarch. I wish to know whether the report is true.

Asahel. It is very true that Joshua is a man of excellent character, and that he has been publicly punished by our Patriarch. But it was not for his own offences that he was punished. Being a man of extraordinary benevolence, he freely consented to bear the punishment which was due to the insurgents of our tribe, that they might be pardoned and restored to favor.

Uriel. Is your Patriarch of such a disposition that he can punish the innocent as a substitute for the guilty?

Asahel. It is with him an established principle, that no crime against his government shall be pardoned, unless some innocent person of eminent rank shall voluntarily suffer the penalty due to the transgressor.

Uriel. Pardon, as I understand the term, implies remission of the penalty due for an offence. If the penalty can be justly inflicted on a substitute, this being done, what remains to be forgiven? It seems to me that the principle adopted by Vindictus entirely excludes forgiving mercy. It is not folly to talk of forgiving a transgression after the whole penalty of the law has been inflicted?

Asahel. It is the opinion of Vindictus that as the law threatens punishment for every transgression, the honor of both the law and the law-giver demands that the evil threatened should in all cases be inflicted on the transgressor or his substitute.

Uriel. But your laws, it may be presumed, do not threaten the obedient or the innocent with any punishment, nor even say that the innocent may suffer as a substitute for the guilty. How then can the honor of the law or the veracity of the law-giver be supported by vicarious punishment? It is beyond me to discern how a law can be honored by such a flagrant violation of the principles of equity.

Asahel. In what way, sir, could a sovereign display in a more striking manner his abhorrence of transgression, or a fixed purpose that no transgression shall pass unpunished, than by inflicting on a beloved and innocent son a dreadful punishment, when he appears as the substitute for transgressors?

Uriel. It is impossible for me to see how abhorrence of wrong or love of righteousness can be expressed by such a perversion of the principles of justice, as is implied in punishing the innocent as a substitute for the guilty. Have you, my good friend, a heart that can adopt this principle in the government of your family?

Asahel. I frankly own that I could not adopt the principle in family government. I have never felt a disposition to punish an innocent child as a substitute for his guilty brothers; and for many weeks I have doubted the equity of the principle as applied in the government of our nation. I may add, that some of the more intelligent and virtuous of our tribe have become dissatisfied with the principle, since they have been informed of the more benevolent policy of Eusebius.

Uriel. I rejoice that light on the subject of pardon is rising among your people. It has seemed to me wonderful that your Patriarch could so long content himself with a principle of pardon, which in fact is a non-forgiving principle. Can it be wise to pretend to forgive the guilty penetent on the ground that an innocent substitute has borne all the punishment due to his offences? If the purpose of the threatening is answered by inflicting the penalty on the substitute, the offender should of course be acquitted,—not however on the ground of pardoning mercy, but as an act of justice, because the penalty has been inflicted and endured. Punishment and pardon are such opposites that they cannot both exist in relation to the same offence. An offence pardoned admits of no punishment.

Asahel. However strange it may seem to you, it has been a popular opinion in our tribe, that to pardon the sinner on condition of repentance would be an 'utter prostration of government by law,' and that the adoption of such a principle in human government 'would fill the earth with anarchy, and turn it into a hell.'

Uriel. The adoption of this principle in our tribe has had the most salutary effect. At one period the number of insurgents was great. But by the policy of Eusebius many of the guilty have not only been saved from punishment, but have become greatly attached to the Patriarch, and are now some of our most exemplary citizens. They have a deep sense of the long-suffering and forgiving mercy which has been exercised towards them; and this operates to keep them humble, grateful, and careful in regard to further violations of the law. It also excites them to employ their influence to reclaim others who have gone astray, and to do all they can to preserve peace in the nation. I may add, that the merciful disposition of the Patriarch, his aversion to punishment, and his constant readiness to forgive the penitent, has had a happy influence on a multitude of our people. His example is so benignant and amiable, that they obey his laws with delight, from love and gratitude. They also study to imitate his kindness in their treatment of one another—in forbearing to render evil for evil, and in endeavors to overcome evil with good. The influence of his example has been much strengthened and enforced by the conduct of his son Benedictus, in exposing himself to sufferings for the benefit of the insurgents, and this in obedience to his father's will. Our people are much in the habit of conversing on the love displayed on that occasion, both by the father and the son; and to keep alive in their own minds a sense of the obligations they are under, the reformed insurgents commemorate the events of that period by impressive celebrations. Now if you have no objection, I shall esteem it a favor if you will frankly state to me what in your opinion have been the effects of the policy adopted by Vindictus.

Asahel. Vindictus is a man of strong powers of mind, and he has some good qualities as a ruler. Of his conduct towards me, I have no cause to complain. I think, however, that the principle in regard to pardon, which he has adopted, has had an unfavorable influence on his own disposition and character. It has rendered him much more an object of terror than of love. I think too that his policy has had a bad influence on many of our tribe. They feel at liberty to indulge a resentful temper towards such as offend them, and to render evil for evil. The spirit of forbearance and forgiveness is far from being popular among them; and their acts of revenge, they venture to say, accord with the principle of Vindictus, that no offence should be pardoned without inflicting the punishment it deserves on the offender or a substitute. Hence there are among us many bloody and revengeful quarrels. But this bad influence of the Patriarch has been greatly counteracted by the example of Joshua. In regard to benignity, forbearance, and forgivenes, his character is a striking contrast to that of Vindictus; and by the virtuous part of our community Joshua is unquestionably far more esteemed than his father. But persons of a revengeful spirit speak highly of the father, and sometimes say that if he were like Joshua, he would not be able to support the government. Joshua indeed exceeds all men I was ever acquainted with in the spirit of benignity, forbearance, and forgiveness; and his example is a constant reproof to men of a revengeful disposition. But even men of this disposition must be aware, if they reflect, that had Joshua been of the temper of his father, there would have been no salvation for the insurgents, however penitent they might have been; and all who have obtained pardon must fall under far greater obligations to the son than to the father.

Uriel. The results you have mentioned appear to me as the natural fruits of the principle and policy which your Patriarch adopted, and such as he might have foreseen, had not his mind been bewildered by a delusive hypothesis. In proportion as correct views shall arise and prevail in your tribe, the character of Vindictus will sink in public estimation, and that of Joshua will be more and more preferred and esteemed.

THE MEMORY OF THE JUST IS BLESSED.

We are permitted to insert in our columns the following extracts from an excellent sermon preached in Uxbridge by Rev. Samuel Clarke on the Lord's day following the interment of two of his parishioners, Mrs Susannah Adams and Miss Sarah W. Capron, both of whom were remarkably distinguished for the qualities that belong to the truly Christian character.

Miss Sarah W. Capron, who died in Uxbridge, Oct. 12, aged 17.

This interesting young female, whose early death has excited deep feeling in the large circle of her acquaintance, was uncommonly mature, while yet quite young, and gave rich promise of early usefulness. Possessing qualities of person and mind, which attracted the attention and interested the hearts, of all who saw her, she was always modest, unaffected in her conversation and conduct; and it was always manifest, that she valued more the *inward adorning* of the heart, than any external accomplishments. She very early manifested a deep interest in her own and the intellectual and moral improvement of the young, with whom she associated, and in the prosperity of the Christian Society, with which she worshipped. At the age of thirten years, without having received much instruction, she took the charge of a large Organ in the Church, and at once excited universal admiration and pleasure, by her entire success in her efforts, on that instrument, to aid in the devotions of the sanctuary. Possessing wealth, she was yet not ashamed or unwilling to do what appeared to be duty—and this duty she performed, cheerfully and gratuitously, until confined by her last sickness.

At the age of fifteen, she became a successful Teacher in the Sabbath School, and while she loved her work and those, whom she taught, she won the hearts of her infant charge. One of her last kind offices was, to call the children of her class to the side of her dying bed, and, while she received from them a parting kiss, to express to them her spiritual wishes, and to give to each a small book, as a token of her love and of her deep interest in their spiritual welfare. It was an affecting scene, and the impression there made upon the minds of these children, can never be effaced—they will never forget their lovely, affectionate Teacher. The fondest hopes were cherished, that she might live to be a comfort to her widowed mother, a blessing in the domestic relation, into which she would have soon entered, had her life been spared, and an ornament to society and religion. But the beautiful flower was permitted to be seen in full and fragrant bloom, only to fade and fall. When apparently in the enjoyment of firm health, disease was doing its secret, fatal work. But to *her* the visit of the destroyer was not unexpected. She had not promised herself long life. She knew well her own infirmity, and before sickness had prostrated her bodily powers, she had directed her thoughts to a better world, and placed her affections there. For several years she had thought much upon the subject of religion. She had loved the Sabbath and its services and instructions. The death of a venerated father, four years, and that of an only, a much loved, promising brother, who was educating himself for the ministry, three years since, made deep and permanent religious impressions upon her mind. She attended the interesting meeting of the Sunday School Association, at Worcester, in May last, and was much affected by the services, especially by that part of the Annual Report, in which reference was made to the death of a Teacher in Leominster. From that time, her heart was established. When sickness came, she was, therefore, prepared for it;—when an early death appeared inevitable, she was not alarmed. Her prospects of temporal prosperity and happiness, might she live, were uncommonly flattering. Many circumstances combined to render life desirable to her. But she gave up all—yes—not from constraint—but willingly, cheerfully—without a shade of gloom or discontent upon her peculiarly sweet countenance.

During her long and distressing sickness, her faith increased in strength and power,—not a cloud passed over her mind to create doubt or distrust—and she waited her departure, not with impatience, but with calmness, fortitude, hope, and peace. In one of the interviews of her pastor with her, she remarked, with deep feeling, that she experienced the richest consolation, in the hours of the most severe suffering, in secret communion with God. 'I was, the other night,' said she, 'suffering great agony from the palpitation of my heart—but I laid my hand upon my heart, and looked up to God, and all my sufferings were forgotten in the sweet peace I enjoyed.' There was a moral sublimity and beauty, such as is seldom seen, in her cheerful resignation, her filial, unwavering trust in God, and the uninterrupted calmness, with which she waited the approach of death.

In her sickness, she deeply regretted that she had not made a profession of religion, in the season of comfortable health, and when she might have done it in the house of God. But she did not omit her duty, because she was confined. In her sick room, she made a profession of her faith, received the rite of baptism, and united with many of the church, in commemorating the love of Jesus in the ordinance of the Supper. The performance of her duty, though late, and the interesting service gave her much satisfaction. It was an occasion of deep interest to all, who were present, and will not soon be forgotten. As the last hour approached, her mind apparently became more and more mature. Death had no terrors to her. And when the hour had come, she fell asleep, without a struggle, in quietness and peace, while her spirit ascended, we trust, to join the company of kindred spirits, in the mansions of her Father.

Our interesting and intelligent young friend was warmly attached to the truths of Christianity, as they are received and taught by Unitarian Christians. By the influence of these truths, her beautiful character was formed, and in the firm faith in them she triumphed in the hour of death. The loss sustained by her early removal is great. She was the last earthly stay of her widowed mother. But how rich is her consolation!—while we lament that our much loved young friend will be with us no more in the duties and scenes of earth, we weep not for her. Oh no. She is happy in the presence of God, and for her we will rejoice. Sweet spirit, we will remember thee, for thy memory is precious—and we will now think of thee, as thou art, an angel, arrayed in the robes of light!

Mrs Susannah Adams, widow of the late Hon. Benjamin Adams, died in Uxbridge, Oct. 13, aged 73.

The numerous acquaintances and friends of this much respected and lamented woman, will reasonably expect some notice of her, besides the mere record of her death. Her life was an eventful one, and, if correctly written, would make an interesting and instructive volume. A brief sketch only of her life and character can now be given. She was the daughter of James Green, formerly of Providence, Rhode Island. He will be remembered by many, in that city, as a most benevolent, exemplary, useful man and Christian, and a much beloved Deacon in the Church, now under the pastoral charge of the Rev. Edward B. Hall. The earliest associations of Mrs Adams were with the intelligent, the benevolent, the good. To these associations, in connexion with parental instruction and example, may be traced, under God, her early and, through life, uninterrupted reverence for religion and its institutions,—the singular purity and refinement of feeling and character, which she always possessed and manifested—her love of reading and knowledge, and her delight, until her last moments, in the society of the wise and good.

Circumstances brought her, very early, into connexion with the sick and afflicted, and it was so ordered by a wise Providence, that, through life, her's should be the office of the good Samaritan,—that it should be her duty, and no less her happiness than her duty, to minister to the comfort and happiness of the children of suffering and sorrow. She possessed naturally a kind, tender, sympathetic heart—and whenever or wherever duty called, she was ready, if in her power, to meet its demands. In the family of her father—in that of her first husband, N. Richmond Esq., and in the last station she was called to fill, her ministrations to the sick and afflicted were almost without cessation. Although her own constitution was feeble, and she was often visited with infirmity, she was preserved to do good to others, until nearly all, with whom she was connected by the ties of blood, were consigned to the grave. She outlived all her father's family, consisting of seven members, with the exception of one aged brother. She buried the partner of her youth and his five children, two of whom were her own. She followed to the grave the venerable, respected, and much lamented man, with whom it was her happiness to be last connected in the domestic relation, and five of his children, one only being left to mourn her loss and keep alive his name. Many other connexions, near and dear, she had seen droop and die, and yet she had passed, at her decease, a few years only beyond the common age assigned to man. It is a fact worthy of record, for it can hardly find its parallel, that in the house, in which she had lived and died, and which was built a little more than twenty years ago, she was called to witness the deaths of fourteen persons, all of whom, with the exception of two, were connected with her family, and had arrived to mature years.

From this simple statement of facts, it may well be supposed, that through life, her duties were peculiarly arduous. She experienced many changes, many reverses of fortune, many severe trials and afflictions; but she was carried through all without complaining, without fainting. She was faithful to the calls of duty, and found her own happiness in ministering to the happiness of others. In her many afflictions, she was patient, calm, and meekly submitted herself to the divine discipline—and she came out of the furnace purified, refined.

The character of Mrs Adams was formed by the influence of Christian truth. She early connected herself with the Christian Church, and no one, who witnessed her life and conversation, can doubt that she was a disciple, whom Jesus loved. She was meek, humble, ever distrustful of herself. Though her life was filled up with usefulness, no one thought less of her services than herself. She was affectionate and peculiarly cheerful in her intercourse with all, the young and the old. She embraced, in her affections, all her fellow beings, and would do good to all to the extent of her means. The spirit of selfishness or exclusiveness she could not harbor for a moment. Her tender, benevolent heart led her always to 'rejoice with those who rejoiced, and to weep with those who wept.' Her views of Christian truth were intelligent, rational, and her faith in that truth firm, unwavering. She loved the truths of Christianity as they are received by the great body of Unitarian believers. In her last religious conversation with her Pastor, a few hours before her death, she voluntarily, unexpectedly, and with much earnestness, expressed her unqualified and hearty approval of the doctrines, which we receive and preach;—these doctrines, she said, were peculiarly dear to her in life, and gave her entire support and happiness in the immediate prospect of dissolution. This testimony, coming from an aged and ripe Christian, in that solemn hour, in connection with the testimony of her much loved youthful friend, Miss Capron, who, she said, with a smile of joy, on being informed of her death, had gone to heaven before her, is invaluable. But it is not new. Thousands have given the same testimony. To her firm faith in Christianity may be traced the bright virtues, she uniformly exhibited—her patience, resignation, and cheerfulness even, in her severe trials, and the peace and hope, in the possession of which she gradually declined, and at last fell asleep. When her Lord came, she was not surprised—she had waited for him—she was clad in white garments—her lamp was trimmed and burning brightly, and there was hardly a moment's interval between the possession of perfect consciousness and the distinct and cheerful expression of her wishes and feelings, and the closing of her eyes in death.

She has gone, and society has lost a valuable member—those, to whom she was peculiarly clear, a faithful, kind guardian, counsellor, and friend—religion, a bright ornament. But her work was done, and well done—and we will rejoice that her trials are ended, and that she has entered that world where knowledge, and virtue, and peace, and happiness are perfect.

THE CHRISTIAN'S HOPES IN THE VIEW OF DEATH.

I have seen one die; she was beautiful; and beautiful were the ministries of life that were given her to fulfil. Angelic loveliness enrobed her; and a grace as if it were caught from heaven, breathed in every tone, hallowed every affection, shone in every action—invested, as a halo, her whole existence, and made it a light and blessing, a charm and a vision of gladness, to all around her: but she died! Friendship, and love, and parental fondness, and infant weakness, stretched out their hand to save her; but they could not save her: and she died! What! did all that loveliness die? Is there no land of the blessed and the lovely ones, for such to live in? Forbid it reason, religion!—bereaved affection, and undying love! forbid the thought! It cannot be that such die, in God's counsel who live, even in frail human memory, forever!

I have seen one die—in the maturity of every power, in the earthly perfection of every faculty; when many temptations had been overcome, and many hard lessons had been learned; when many experiments had made virtue easy, and had given a facility to action, and a success to endeavor; when wisdom had been learnt from many mistakes, and a skill had been laboriously acquired in the use of many powers; and the being, I looked upon, had just compassed that most useful, most practical of all knowledge, how to live, and to act well and wisely: yet I have seen such an one die! Was all this treasure gained, only to be lost? Were all these faculties trained, only to be thrown into utter disuse? Was this instrument—the intelligent soul, the noblest in the universe—was it so laboriously fashioned, and by the most varied and expensive apparatus, that, on the very moment of being finished, it should be cast away forever? No, the dead, as we call them, do not *so* die. They carry our thoughts to another and a nobler existence. They teach us, and especially by all the strange and seemingly untoward circumstances of their departure from this life, that they, and we, shall live forever. They open the future world, then, to our faith.

Oh! death!—dark hour to hopeless unbelief! hour to which, in that creed of despair, no hour shall succeed! being's last hour! to whose appalling darkness, even the shadows of an avenging retribution were brightness and relief—death! what art thou to the Christian's assurance? Great hour of answer to life's prayer—great hour that shall break asunder the bond of life's mystery—hour of release from life's burden—hour of reunion with the loved and lost—what mighty hopes, hasten to their fulfilment in thee! What longings, what aspirations,—breathed in the still night, beneath the silent stars—what dread emotions of curiosity—what deep meditations of joy—what hallowed imaginings of never experienced purity and bliss—what possibilities shadowing forth unspeakable realities to the soul, all verge to their consummation in thee! Oh! death! the Christian's death! what art thou, but the gate of life, the portal of heaven, the threshold of eternity!—*Dewey.*

TRUE FAITH.

True faith is a great and sublime quality. It is greater, I am persuaded, than it is commonly accounted to be, much as it is exalted and lauded in religious discourses. It is sometimes lauded, indeed, at the expense of reason. It is often so represented as if its sublimity consisted in its being a mystical quality, in its superiority to works, to the labors of duty, to the exercise of the quiet and patient virtues. To the hearer of such representations, it often seems as if this glory and charm of faith lay in a sort of visionary peace of mind, obtained without any reference to the culture of the mind or of the heart. But, no; the very reverse of this is the truth. Faith is a great and sublime quality, because it is founded in eternal reason; because it is a patient and faithful inquirer, and not a hasty and self-confident rejector, not an idolizer of its own fanciful and visionary suggestions of doubt. It is great too, because it is moral; because, as an Apostle declares, it works by love, and purifies the heart; because it is an elevation of the soul towards the purity and glory of the only and independently great and glorious Being. It is great, moreover, and in fine, because it is a principle of perpetual advancement. It does not write down its creed, as if it could never go beyond that; as if that were its standard and its limit; as if that were the sum and the perfection of all that it could ever receive. No; it is a sublime principle, because it takes hold of the sublimity of everlasting progress. When it reaches a brighter sphere; when it no longer knows in part, but knows as it is known; when its contemplation has become actual vision, and its deductions have risen to assume the certainty and take the place of first principles; then will it, on the basis of these first principles, proceed to still farther deductions. Still and ever will the fields of inquiry lie before it—far and for ever before it. Onward and onward will they spread, beneath other heavens, to other horizons,—bright regions, leading to yet brighter regions,—boundless worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be?—what eye can pursue its flight through the infinitude of ages!

A THOUGHT FOR A CLASS OF EXCLUSIONISTS.

That a man is a Calvinist or a Trinitarian, does not offend me. He differs with me, only in the matter of a metaphysical creed. I can still have the most agreeable conversation, and happy intercourse, and intimate friendship with him. But if he says, 'I cannot acknowledge you as a Christian; you hold a belief which undermines the very foundation of piety and of all religious virtue; I consider you, and all who believe with you, as preparing for the fellowship of accursed spirits; if this is the language he holds, or if this is the meaning of his heart, the case is totally changed. All valuable ties between us are broken. I want no hollow courtesies from that man. I can understand no hair-breath distinctions, between a good man, and a bad Christian. I know of but one kind of goodness, but one kind of worth, but one kind of piety; and if he denies me that, there is no foundation for respect and confidence and without respect and confidence there can be no friendship nor society. I wish the man, who denies me these, no ill. I will feed him if he is hungry; I will clothe him, if he is naked; and if needy, I will accept the same offices from him. But for the intercourse of minds, for the best ties of society, no ground nor support is left.

For the Register and Observer.

It is a remarkable fact that the men of God who have exerted the happiest influence on the Church, and been the most successful in turning men to righteousness, were also the most catholic in their feelings, and free to hold fellowship with other Christians whose religious opinions were very different from their own. DODDRIDGE is a pre-eminent instance. I take the following from his Life by Kippis.

'Once I remember some narrow-minded people of his congregation gave him no small trouble on account of a gentleman in communion with the church, who was a professed Arian, and who otherwise departed from the common standard of Orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it prevented. But the doctor declared, that he would sacrifice his place, and even his life, rather than fix any such marks of discouragement upon one, *who, whatever his doctrinal sentiments were, appeared to be a real Christian.*'

The same catholic and fraternal spirit dictated the following letter to John Wesley, which may be found in Wesley's Journal, Vol. 2, p. 84.

Northampton, July, 29, 1746.

Rev. and dear Sir,—I am glad, that the long letter I last sent was agreeable to you. I bless God that my prejudices against the writers of the establishment were so early removed and conquered. And I greatly rejoice when I see in those, whom, upon other accounts, I must highly esteem as the excellent of the earth, that their prejudices against their brethren, *of any denomination*, are likewise subsided, and that we are coming nearer to the harmony in which I hope we shall ever be one in Christ Jesus.

I have always esteemed it to be the truest act of friendship, to use our mutual endeavors to render the characters of each other, as blameless, and as valuable, as possible. And I have never felt a more affectionate sense of my obligations, than when those worthy persons who have honored me with their affection and correspondence, have freely told me what they thought amiss in my temper and conduct. This, therefore, dear Sir, is an office which you might reasonably expect from me, if I had for some time enjoyed an intimate knowledge of you. But it has always been a maxim with me, not to believe any flying story, to the prejudice of those, whom I had apparent reason, from what I knew of them to esteem. And consequently, as I never should make this a foundation, you must be contented to wait, longer, before you will be likely to receive that office of fraternal love, which you ask from.

Rev. and dear Sir, your obliged and affectionate Brother and Servant,

P. DODDRIDGE.

The present generation of churches that agree with Doddridge in his doctrinal opinions, are building his sepulchre—the shrine which encloses his spirit—they are publishing his works, in which his spirit lives, not indeed as in a sepulchre or shrine. But how little do they sympathize with his spirit. And yet perhaps I do wrong to speak thus universally. There are many who do sympathize with his spirit, but they lack independence and courage to act as their heart prompts. N. S. F.

Haverhill, Oct. 27, 1840.

CREEDS.

When debates began in the church about the meaning of revelation it was discovered, that men probably used the same language of scripture, without, in all respects, the same ideas. To prevent this evil, and to make it certain that men should think alike, or at least should say they did, the supposed or pretended meaning of the scripture, was put into other words; and, as the prevailing party were able, these words, or symbols of faith, distinct from the bible, but professed to be drawn out of it, were made more or less necessary to christian communion, and in process of time were enforced by various sorts of persecution. But this remedy for diversity of sentiment, like an empirical prescription, engendered another disease. For the

creeds were proved to be indefinite, and liable to be understood in a sense, which their fabricators or supporters did not approve. Hence explanations required to be explained, and subtle distinctions and curious explications to be adopted. The heights and depths of metaphysics have been explored for principles; the invention of acute logicians and grammarians been exercised for terms, to be employed in the statement of christian doctrines. The language of a profound and subtle philosophy has been incorporated with the phraseology of scripture; and this has always been done and doing, in order, it is alleged, to give more determinateness and precision to religious ideas.

For the Register and Observer.

SUGGESTIONS RESPECTING LIBRARIES.

It was my good fortune to be present at a late meeting of the Teachers of the Warren Street Chapel when a report was presented to them from Dr. H. I. Bowditch, Librarian of the 'Teacher's Library.'

The remarks which follow were suggested by it, and, if they meet your approbation, you may, perhaps, do some good by inserting them in your paper. The so called 'Teacher's Library' was founded a few years since by books collected from the friends of the institution as a nucleus for a free library. It contains about 2000 volumes of the most miscellaneous character. The circulation was confined at first to the teachers, but gradually spread to the elder pupils, and young men and women occasionally attending worship in the Chapel. During the last year it had a circulation of 1000 volumes, and not a single volume was lost. Instances were mentioned of the good care which had been taken of the books, the interest felt in the library, and of the gradual improvement in the choice of books. Several young men had been led by it not only to read more, but to attend the divine services in the Institution, and evince a real desire to to improve themselves. Every one who listened to the report must have been highly gratified. What I would suggest then, is this. It is well known that a large number of religious societies have connected with them good libraries, which are placed upon the shelves of their vestries, and have but a small circulation. If they have them not already they might be easily formed by the contribution of the many useful books which are lying useless about our houses. Let the minister then invite some one of his parishioners to take charge of this Library. Let him be a man who will go to the work with his heart interested in it, a man who knows how to address a young man or woman in a lower walk in life than his. A great part of the success of the above Warren street Chapel Library is owing to the wisdom of the Librarian, who knows how to make himself agreeable to all, and is not discouraged at the first rude murmurs or address of those he has come in contact with.

If then such a man can be found, let him look about and seek out the young persons who occasionally worship at his church. To them let him go and politely offer to them the use of the Library. At first, perhaps he may be met with coolness, but let him persevere. Experience has taught us that he will at length be listened to. Let him appoint a fixed hour at which he will distribute books, and never be absent himself. At first lighter works will be chosen; let them be given, and with no frown, improvement will follow, his advice will be sought.

It appears to me that every one must foresee the benefits of this plan. Not only will these young persons be thus furnished with knowledge and rational employment for their leisure hours, but will gradually be led to be more intellectual, to think more of the real interest of their mind and soul, to know the God within them.

But more; they will be led by it to attend divine service more regularly. Is it not natural that the young person would reason thus. 'There must certainly be something in this religion. These people are not satisfied with merely coming up here on Sunday to make a profession of their belief, but they carry it through the week, they take me by the hand, they try to do me some good, "almost thou persuadest me to be a Christian."'

If I have read the history of Christianity aright, it was this consistency of action and profession in the early disciples which caused the work to progress so well. As it was commenced so let it go on. Let these books come out of the dark garret or dusty shelf and go forth upon their mission. All this is not theory, we have tried, and have found it not wanting, as we should be glad to show.

In conclusion, let me state that other experiments are now going on in the same Chapel the results of which would be most highly gratifying to the lover of his race, and which I hope will soon be made public.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 7, 1840.

MINISTERS PREACH FOR HIRE AND AUTHORITATIVELY.

The fact, that clergymen are dependent upon their salaries for support, does not render their condition singular and altogether different from that of other men. To argue that because a minister is dependent upon his salary for support, he cannot be independent and faithful in his office, and therefore his office had better be abolished, is about as sound and satisfactory reasoning, as it would be to say, an office-holder under Government depends upon his pay or salary for support, he cannot be independent and faithful in his office, he must serve the interests and obey the behests, and cringe to the opinions, plans and purposes of the party appointing him, therefore his office had better be abolished, and every man left at liberty to perform the duties of that office, as his conscience or impulse may prompt him to undertake them. It is about as sound reasoning as it would be to say, a school teacher can not be independent and faithful in his office; looking for support solely to the money he receives from the parents of the children, he will be careful how he offends those parents by punishing and disciplining their children, he will be tempted to yield his conscientious convictions of his duty as an instructor to the caprices or wishes of his patrons, therefore the office of school-teacher had better be abolished and all men left at liberty to teach children, wherever they find two or three together, or their conscience or impulse prompts them to undertake that office. It is as sound reasoning to say of the office of school teacher, and of several other offices of civil and social life, as of the clerical office that 'we do moral wrong to tempt by our institutions a man into a situation where he is necessarily exposed to this evil.'

This reasoning is not sound. The clergyman's position in this respect is not peculiar. Society itself is a great chain or circle of mutual dependence. Even the most wealthy are not absolutely independent. They know, and sometimes prove to their sorrow, that there are things which wealth cannot purchase, things which depend upon character, principle, affection, kindness, sincerity, truth, and that if they do violence to these, they are contemptible, insignificant, miserable, notwithstanding their wealth. But the very wealthy are few. The great mass of men are dependent upon their offices, employments, occupation of one kind or another for support; so that most men, as we endeavored to illustrate in our last, on rising to speak in a miscellaneous assembly of worshippers, on offering voluntarily to assume the office of religious instructer or teacher, and to apply the truths and requirements of religion to social life and individual character, would find themselves in as dependent a position, as much impeded in their utterance by considerations relating to their temporal interests and prosperity, as the clergyman; and we may add (as with an extraordinary and unlooked for excess of charity it has been admitted that 'in moral and intellectual worth the clergy do not fall *much* below any other class of the community,') they will not be *much* more superior to these considerations.

But we may be asked here, if we mean to contend that there is no such thing as individual independence and fidelity to individual convictions. We would by no means contend for, or admit this. What we say is, that society is held together by a chain of mutual dependence, that all men are dependent to a greater or less extent for their support on their offices, employments, occupations, that the clergyman is not *more* dependent than men in most other situations and callings of life, that he has not stronger temptations to faithlessness and time-serving, and sycophancy in his office and duties than other men have in theirs, or than others would have in occasionally and voluntarily offering, as opportunity presented, or impulse prompted, to perform his duties. Amid this universal, mutual dependence, a security for individual independence and fidelity to duty exists, which practically is found to be sufficient. That sentiment of individual self-respect, which prompts every man to scorn to be the mere tool, the subservient puppet of another, or of a body of men, that power of conscience, which compels a man to do what he believes to be right, and say what he believes to be true, and to secure and often to prefer to secure though a world be up in arms against him, that essential ingredient of happiness, the approbation of his own heart, that reverence for independence, honesty, faithfulness and integrity, which in general prevails even in the most corrupt communities, leading men to respect the individuals who possess and exercise these qualities, though they may differ from and oppose them—these are the security for individual independence in the clerical office, and all other situations in life. They are a sufficient security. They produce commonly a good degree of individuality of thought and action, and not less in the pulpit than elsewhere.

We are inclined to think that on this matter of clerical independence, the independence that ought to be exercised and exhibited in the pulpit, some rather vague, indefinite, and unsound notions are entertained. At least from the manner in which some write and speak upon this subject, we should suppose that an idea, a feeling prevails, that unless a minister is constantly saying something new, paradoxical, extravagant, at variance with all recognized opinions and customs, that, in short, unless he is at loggerheads with his people, he must of course be wanting in independence. We fear that some of the clergy themselves, are somewhat innoculated with this feeling, that they mistake what in other positions in life would be called impudence, or at least, arrogance and unkindness, for independence, and are disposed to estimate the truth of their sermons by the wonder and talk they create, the pain they inflict, the opposition they excite, rather than by the peace and harmony they produce, the simple, direct, practical good they effect. If any vague feeling or idea of this kind does prevail, it deserves to be corrected. This is neither a just idea, nor a just criterion of clerical independence. The independence of the pulpit is not to be confounded with the infallibility of the pulpit. Independence of mind does not require perfect isolation of mind, (if we may use such an expression,) it does not require that no thoughts or influences from other minds should be permitted to reach it, and have their just weight and consideration in determining its opinions and conduct. To preserve his independence the minister need not, if he would be useful he must not, shut himself up, keep himself apart, have nothing to do with the thoughts, hold in contempt the wisdom and judgment of others, and come into the pulpit with the results of his own solitary meditation and utter them as the conclusions of infallible wisdom, from which there can be no appeal and no dissent.

There seems to us to be a little inconsistency and confusion here in the complaints brought against the clerical office. It is objected to the priest or clergyman, that he speaks authoritatively, and yet that he is not independent and fearless in his office. If he does speak authoritatively, if he does claim and exercise authority in his office, the consciousness and exercise of this authority must make him independent, must make him utter his opinions and teachings boldly and fearlessly, must make him speak as one having authority. If on the other hand he is not independent, if he is truckling, timeserving, and keeps back the truth, he cannot be conscious of, claim or exercise authority in his office. One or the other of the objections, therefore, must fall to the ground. They cannot both be well founded. They cannot both be supported by the facts in the case.

But to return to the point before us. The independence of the clergyman is not an absolute independence; he is not to rely upon and put forth the opinions and determinations of his own mind as if he had the power of his master to speak with authority upon all subjects. He is a man like others, a good and sincere man in most cases we have reason to believe, but not always better, and certainly not always wiser than all other men. He may have among his friends and parishioners, men of as enlarged and cultivated intellect, of as comprehensive views, of as sound and clear judgment as himself. He may not implicitly subscribe to and adopt the opinions of these persons, or comply with their wishes; but he may and should keep himself in contact with these and all others so far as he can, and suffer the thoughts and judgments of other minds to be one of the elements out of which he forms his own. If he is truly independent and aims to be truly independent, he will do this; for true independence seeks to gather light and knowledge wherever it can find them. It is not composed entirely of self-conceit and self-reliance. A measure of modesty, humility of freedom from assumption and arrogance enters into it. True independence has reference to God rather than men. It is a faithful and conscientious discharge of duty in the sight of God. The clergyman, who aims alway to do this, will be modest, humble, unassuming, will neither fear nor fawn upon others, neither disregard nor flatter them, neither play the part of the sycophant nor the spiritual despot. He will speak the truth, or what he deems the truth, in love, and if he do this, if he preach the Gospel, and the Gospel only, in the spirit of the Gospel, it will be seldom that any practical difficulties will arise respecting his individual independence of mind or conduct.

These difficulties, when they have arisen, have commonly had their origin, we suspect, in some attempt of the clergyman to step without his appropriate sphere of action and influence, and take in hand matters not committed to his charge, rather than in an earnest, faithful, devoted, independent discharge of duty within that sphere. Let him keep within that sphere, and he will meet with no greater difficulties or obstacles in the way of his individual, intellectual and moral independence, than other men meet with in theirs. He will, at times, we suppose, meet with these difficulties and obstacles as all other men do, but we cannot believe that these are so great, or the danger that when they arise, he will violate his conscience, his integrity and independence, so imminent, as to make it advisable to abolish his office. Upon the same principle, and for the same reasons, we should have to abolish a great many other things.

EDITORIAL CORRESPONDENCE.

Louisville, Ky.

Messrs. Editors,—Distance of time and of place oftentimes gives value, it is said, to that which in itself is worth but little. And we know that letters which have come to us from early antiquity, though worthless in themselves, are quite eagerly sought. Trusting to the effect of this principle I now write to you, hoping that by the time my letter reaches you, at the end of its thousand-mile journey, it will have enough of the dust of age clinging to it, to give it some degree of interest. However, I fear that I must not place too much reliance upon this hope, for, thanks to horse and steam power, only seven days, a rather brief antiquity, are required to accomplish this once formidable journey over half a continent.

I never fully realized to what an extent the facilities of travelling are now carried, till I reached this place and reflected that it was but comparatively a few hours since I had left home, and that I had not only gone over a wide extent of country but had also crossed mountains, which in other ages might have formed almost impassable barriers. For years the wish had been indulged that I might see the grand scenery of the Alleghanies. Shall I dare say that the actual sight disappointed my expectations? I scarcely know how to account for the fact, but so it was, and I almost felt vexed with myself, for it seemed as if the fault must be wholly my own. The only explanation that I can give is this; as a matter of course I had expected that a passage over mountains must be a very slow, rough and dangerous work, whereas I found for the whole distance the finest road that I had ever been upon, macadamized and smooth as Beacon Street, and instead of creeping up the hills at a snail's pace and cautiously creeping down, we were hurried on at a steady and uninterrupted rate over mountain and through valley.

When years ago I read in the reports of the acts of Congress of the annual appropriations for the Cumberland road bill, I little imagined that the result of the bill was to be a work of such magnificence. It is truly a National Road and its benefits to the Union must be inestimable. But, to return; I presume that my disappointment in the mountain scenery was almost wholly owing to the comfortable and easy travelling over that road, and probably had I found a rocky and dangerous road, such as is to be met with in other parts of the mountains, the scenery would have been wild enough to equal any expectations. As it was, twice only did I experience any of the sensations I had anticipated. Once, just at evening. We had ridden about twelve miles and were entering upon the ascent of the mountains. The forests, which spread out farther than the eye could reach, approached on both sides to the edge of the road, covering us with premature darkness. The driver cracked his whip, and the horses started rapidly forward. 'Before morning,' said my only fellow passenger, 'we must go sixty miles.' The thought of going that distance, by night, and through such solitudes, enabled me to realize some of the *mountain sensations*. As we went on in silence and stillness unbroken except by the sound of the rapidly-striking feet of the horses and the creaking of the wheels, how lonely our situation seemed. And yet it was not all lonely, for those melting words of our Savior, 'I am not alone for the Father is with me,' recurred at once to the mind, making me feel, as scarcely ever before, not merely the presence, but the *near*, the *immediate* presence of our Heavenly Parent. Oh, what comfort does this feeling bring to the heart, which, far removed from all earthly friends, seeks by the aid of the imagination to call up those friends, and seeks in vain; or if it succeeds, it is only to have its loneliness deepened by seeing their shadowy forms passing rapidly away. Then we understand what it is to have a Friend who cannot pass away.

About sunset of the succeeding day I realized again some of the sensations which I had supposed the mountains must produce. The stage had reached the summit of a very high hill. Beneath us the valley spread out on the left for miles, for fifty miles I understood, seemingly with every spot covered with trees of the interminable forest, and veiled with a dark purple haze. The road wound round the sides of the hill in steep descent for two or three miles. The rider started his horses and on we went at the rate of ten miles an hour; on one side the valley sinking away almost precipitously from the edge of the road, and on the other the mountain rising almost perpendicularly. When we were about half way down the scene was grand and also beautiful, beyond comparison. For far in the distance the sun was setting, and his rays came horizontally over the valley, lavishing those colors which no human skill can imitate, till they struck against and were lost in the sides of the mountain.

We arrived at Wheeling early Sunday morning, having ridden two nights and a part of two days.

J. H. H.

Louisville, Ky.

Messrs. Editors,—I closed my last letter with my arrival at Wheeling. It was about 5 o'clock in the morning when the stage left me at the Hotel. Here I first felt some symptoms of that unpleasant disease called 'homesickness.' The stage stopped at the Hotel door. A black man came out for my baggage, and opened the stage door. As I stepped upon the sidewalk and looked round for a moment upon the town, which is never very pleasing to a traveller's eye, and which by the dim morning light seemed dark, smoky and gloomy, and as I thought that I was an utter stranger there, cared for by none, I felt depressed enough in spirits. I could not but say to myself, 'how is it possible that thousands of young men are every year leaving the comforts of home, to seek for property and wealth among strangers?' At this moment it seemed to me that the wealth of a world would be no inducement to forsake home and break off the thousand affections which cluster around it.

You will very naturally suppose that my spirits were somewhat unfavorably affected by my two night's ride over the mountains, and that my gloominess might be owing to that cause. I suspect that cause had great influence, for I found when I awoke from my long sleep, into which I fell almost immediately upon reaching the room shown to me by the black man, that my feelings were of a very different nature. You may imagine that my fatigue was not slight, when I tell you that my sleep, which I intended should be for two or three hours, lasted six or seven.

After dinner I sat down in the piazza of the Hotel, where I soon got into conversation. There I found a man who was declaiming (as often is the case) against all religious feeling because of the fanatical excesses and excitement which he had witnessed in many religious men. His words were bitter and sneering, and I feared that his kindly and better feelings had been wasted away; but at length some remarks were made in the course of the conversation, upon the influence of a mother's words and pious example over one's affections. He ceased speaking for a while and appeared lost in the contemplation of some bygone scenes that memory was bringing before him. At last he spoke, and his voice seemed softened as he said, 'If I have any good in me, it is all owing to my mother.' The influence of a good mother, how priceless it is! It is imperishable; and in the heart which has once felt it, though soured by disappointment and chilled in the world's selfish conflict, after long slumbering it shall at length revive and assert its resistless power. How happy is he, to whom religion has been presented in its loveliness, whispered by a mother's voice and manifested by her example.

The conversation, in which we were engaged, was interrupted by the ringing of the afternoon bells, and after giving the gentleman a few of our tracts, I went in search of some religious meeting. Having ascertained that the Campbellite Baptists had service in a building pointed out to me, I went to it.

There in an upper room, I found a few men and women met together for prayer. Not able to have a regular preacher, they conducted their own meeting. I was much interested. Several fervent prayers were offered, some hymns sung and remarks made by persons present. At length a pause was made, and one gentleman said that he hoped any persons would freely speak. After waiting a few moments I rose and made some remarks. The meeting was then dismissed. And now I was amused with the manner in which one gentleman undertook to ascertain my name. He stood up before me and looking, not at me, but at those around him, says, 'and now I wish to know who the stranger might be.' I told him that I was an Unitarian, and that I had on that account hesitated somewhat to speak, thinking my views might be unacceptable. 'Do you take the Bible and the Bible only *without any creed* for the guide of your life and opinions?' I told him I did, and then he appeared satisfied and gratified. I understand that there is much liberality among the Campbellites generally. In fact many of them agree in opinion with us in regard to the Unity of the Deity.

Since I have been in Louisville I have understood that there are many Unitarians in Wheeling, and are desirous of hearing preaching. I regret that I did not know this, for it would have given me pleasure to preach there. As it was, being an entire stranger, and not knowing to whom to go, I lost the opportunity.

J. H. H.

DEDICATION AT HARVARD.

Messrs. Editors,—I was present at the dedication of the new Meeting-House in Harvard, and herewith send you a brief notice of the same. The services were as follows. Introductory Prayer and Reading the Scriptures, by Rev. Mr Palfrey of Grafton. Prayer of Dedication, by Rev. Mr Lincoln of Fitchburgh. Sermon, by the Pastor, Rev. Mr Gilbert. Concluding Prayer, by Rev. Mr Hill of Worcester. The whole was interspersed with appropriate music, excellently executed by the Choir of the Society, who performed this very agreeable part of the services without foreign aid, and greatly to their credit and good taste. The services were all interesting, and the occasion was one of much interest to all those who were present.

The regular meeting of the Worcester Ministerial Association occurring on the same day, they met at the house of Mr Gilbert on this occasion, and were very fully represented. In the evening they held their usual public services, on which occasion Mr Allen of Northboro' preached. At the close of the services the Lord's Supper was administered—several clergymen officiating on the occasion—and it was an exceedingly impressive scene. It is an excellent custom, it seems to me, thus to close a public and social festival. I am told that this Association have adopted the practice of thus bringing to a close their regular meetings. The effect must be happy and serve to render still more effective and interesting, the services of this zealous body of clergymen, who are doing much for themselves and each other and more for their respective flocks.

A *new* Church, is 'no new thing under the sun' in these times of change. Our old 'steeple houses,' are fast disappearing and less aspiring ones are taking their places. I doubt whether our Church architecture is improving, but there is no doubt respecting the comfort. In this there is a decided improvement. The Meeting-House, which, on this occasion was consecrated to the services of religion, is an exceedingly neat and convenient building, and reflects great credit on the Society in general, and on the building Committee in particular.

Henceforward may a new era open on this religious Society. May the ministrations in this new temple have a new power on the hearts of its devout worshippers; and on this new altar may the holy fire which has so long and steadily burned on the old one whose place it occupies, glow with new lustre, and the incense of its sacrifices be wafted to heaven on the breath of solemn prayer and happy praise. J.

ORDINATION AT MANSFIELD.

Rev. J. L. Stone was ordained on Wednesday, the 28th inst., as Pastor of the First Congregational Church and Society in Mansfield. The order of the services was as follows:—Introductory prayer, by Rev. Mr Gushee of Dighton; Selections from Scriptures, by Rev. Mr Bridge of Norton; Sermon, by Rev. Mr Stone of West Bridgewater; Ordaining Prayer, by Rev. Mr Farley of Providence, R. I.; Charge, by Rev. Mr Bigelow of Taunton; Right Hand of Fellowship, by Rev. Mr Williams of East Bridgewater; Address to the Church and Society, by Rev. Mr Barrett of Boston; Concluding Prayer, by Rev. Mr Merrick of Walpole; Benediction, by the Pastor.

Rev. Mr Stone took for his text, 1 Thess. v. 12, 13,—'We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves.' After dwelling a few moments on the relation between the Pastor and the People, and the manner in which this relation is affected by the state of the times, the preacher proceeded to discuss at length these two topics, viz. first, the purpose for which the christian ministry was established; and secondly, where the responsibility of its fulfilment rests. Under the latter head, he explained and enforced the duties both of the minister and of the people. The discourse was a sound, sensible, and useful one, and it was delivered with animation and effect. The other services were generally appropriate and impressive. A large choir of singers were present, and their performances added greatly to the interest of the occasion. The house was crowded with attentive auditors, who seemed to be pleased, and, no doubt, were profited by the exercises. It was gratifying to see into what a neat and commodious sanctuary the old Meeting-house had been recently converted, and still more so to observe many tokens of increased zeal and activity, for the support of Christian institutions.

RECENT PUBLICATIONS.

Sanders' Spelling Book, School Teacher, and Primary School Primer. Boston; Ives & Dennet. 1840.

We have looked over these three books with some careful attention, and we think they are works well suited to the objects for which they were composed. They abound in proofs that the author possesses in a remarkable degree, many of the qualifications requisite for the preparing of school books; but we are surprised that he should allow his productions to appear on such miserable paper and in so poor binding.

—

The Lady's Annual Register and Housewife's Almanac for 1841. Boston: Wm. Crosby & Co.

This Annual comes to us this year in a beautiful and attractive form, and its contents are of a kind to afford instruction and amusement to many. We are indebted to it for some short articles on our last page.

—

The Book for the Sabbath, in three parts. By J. B. Waterbury. Boston; Ives & Dennett.

The plan of this book we like. The author remarks, first, on the origin, design, and obligation of the Sabbath; he next, offers counsels as to its practical improvement; and then he adds a series of meditations and prayers for the day. But we are not much pleased with the manner in which he has executed his plan; and this for many reasons, one of which is, that the work is offensively sectarian, especially the prayers and meditations. For example: 'We have no ability to secure or to advance our own spiritual interests.' 'See, on that cross, the adorable Savior, who is the *equal* of the Father, to *purchase* for us our inheritance,' &c. 'Come, says God, show thy heavy account—present thy crimson guilt—and I will, for Jesus' sake, cancel it all; the blood of the atoning Lamb is an all sufficient equivalent.' &c &c. Still the book has much in it that is true and useful.

—

The Young Mother's Delight in the Guidance of her Child's Intellect. By William Martin, Editor of the London Educational Magazine. Boston: James Loring. 1840. pp. 216.

There is sufficient variety in the contents of this volume, the author's remarks being arranged under no less than one hundred and twenty five heads. The object of the work is to afford hints to parents, and especially to mothers, as to the teaching and training of the young to habits of religion and morality, by the inculcation of sound principles, drawn from the Scriptures of Divine truth. The book is almost entirely free from sectarian dogmas, and though some of its 'maxims and aphorisms' are of doubtful value, it cannot, we think, fail of being highly useful, not only to mothers, but to all that have anything to do in the education of the young.

—

The Annualette. A Christmas and New Year's Gift for children. Boston: William Crosby & Co. 1841. pp. 142.

Many of our young friends remember with pleasure the 'Annuallette' for 1840. The one for the coming year is even more interesting than that. We have not for a long time, seen a little volume, that we think children will like better; and we hope they will all have it in good season.

—

The Scripture Doctrine of Regeneration. By Rev. C. W. Upham. Boston: J. Munroe & Co. 1840. pp. 40. Price 4 cents.

This is number 158 of the Tracts of the American Unitarian Association. The writer, besides touching upon a variety of subordinate topics, discusses at length and thoroughly the four following questions: '1st. By whose agency is regeneration brought about? 2dly. Does it produce, or suppose, any essential change in our nature, meaning by 'nature,' our intellectual and moral constitution, or, as it was called by the older writers, 'our make?' 3dly. By what means is it to be effected? 4thly. What is the nature, or general description of the effect it produces upon the character?' We can strongly recommend this tract as a clear, sound, and satisfactory exposition of the great subject upon which it treats.

—

The Well Bred Girl, an addition to the hints on good manners contained in the Well Bred Boy. Boston: William Crosby & Co. 1841. pp. 131.

In expressing our opinion of this work, we adopt the language of the author:—'These few pages can give but a faint idea of what a perfectly well educated young person may be, and what she may perform. But they may furnish some hints, which will not be altogether useless to those who are really desirous of improving all their powers of body and mind, to the best advantage, and of performing all their duties in a most pleasant and graceful manner.' The book would deserve much higher commendation, were it as true to its title throughout, as it is at its beginning and close; but, unhappily, about one quarter part of it is occupied by the German Legend of 'Numbernips,' which can

be of no manner of use, so far as we can see, in the training of 'well bred' girls.

Youth's Keepsake, a Christmas and New Year's Gift for Young People. Boston: William Crosby & Co. 1841. pp. 192.

This is a very pretty looking little book, and we doubt not that many of our young friends will have it before Christmas or New Year's day. Its contents, however, we feel constrained to say, are not generally of the first order of excellence; though some of the articles are instructive and many of them such as a class of youthful readers will find interesting. The Editor will allow us the liberty to suggest, that, should the 'Youth's Keepsake' appear again the next year, it would be well to select for it such articles as shall be somewhat more in unison with the spirit of our own country, than are some of the pieces of foreign production which occupy much space in the present volume.

PHILADELPHIA PRESBYTERIANISM.

We are sometimes told that there is very little genuine Calvinism in the land now, and therefore no longer any occasion for attempts to disprove its dogmas. Persons who talk in this way, would soon adopt different language, were they to listen for a while to what is regarded, out of New England, as the most orthodox preaching, or even were they merely to glance over some of the religious papers that circulate widely in a majority of the States. Some idea of what is still taught from the pulpits of even so enlightened a city as Philadelphia, and deemed worthy to be issued from the press for the edification of a thousand churches or more, may be obtained from the few sentences which follow. We take them from a Sermon, on 'The Federal character of Adam, and the Imputation of his Sin,' preached last month, with great acceptation, before the Presbytery of Philadelphia, and immediately published, with a highly commendatory notice by the Editor, in the 'Presbyterian,' a religious paper devoted to the interests of one of the largest denominations of Christians in our country.

'The Gospel is comprised in the two grand doctrines of condemnation by the offence of Adam, and justification by the righteousness of Christ.'

'In the covenant of works, Adam stood as the Federal Head and Representative of his race. With him, through him, and in him, they were placed on trial. This sin is imputed to them.'

'Look at the covenant with Christ. In that high procedure of the Sacred Three, stands he not as *representative* of his people? Is he not their glorious *surety*?'

'The whole and identical penalty denounced upon Adam comes upon his seed; their liability to it exists previous to *personal transgression*, even from the womb. We are born under the frowns of God. A corrupt nature is unfailingly indicated from the first. This is spiritual death. The final hour comes. Impenitent and unshriven the soul shrieks and sinks forever. This is eternal death.'

'If the penalty is not executed upon every soul of man, in all its extent, it is entirely because of the *imputed righteousness* of Christ. The Incarnate Son of God was the representative of his seed. He assumed their liabilities in law. He endured for them the penalty of the law violated. His whole obedience, therefore, or righteousnes, is *imputatively* theirs; so *theirs* that by it they are justified.'

'We are condemned by the offence of Adam, as we are justified by the righteousness of Christ; i. e., in either case by *imputation* based on *Federal representation*.'

How do our readers like this doctrine? We are sometimes accused of misrepresenting Calvinism; but really we do not see in what way such specimens of it can be misrepresented, except by saying that they are not altogether unscriptural, irrational, absurd, and pernicious. We are not surprised that orthodoxy itself is beginning to revolt at its own features. Our only wonder is, that it did not do so long before. Better late, however, than never. There is some hope of a sect when its own writers and preachers perceive the errors of its system, and boldly protest against them. It is so with the Presbyterian church now. The 'New School' party are using stronger language, than Unitarians have ever done, in opposition to many of the dogmas of Calvin. We happen to have one of their papers before us, (the last number of the New York Evangelist), wherein the Editor, in noticing a book, kindred in doctrine and spirit to the sermon from which we took the foregoing extracts, writes as follows:

'It never will do—disguise it, soften it, revise it, sweeten it as you will—that triangular system. Here is a warm-hearted, earnest, eloquent book, written with manifest aim to do good, advocating the depravity of man, the deity and atonement of Christ—justification by faith—regeneration—election—perseverance—sanctification—the deity and personality of the Holy Spirit, and the glorious doctrine of the Trinity; and yet we feel in reading it, that there is an essential deficiency in this structure, which makes its most animating appeals to Christians, appear lifeless, and its most pungent addresses to sinners, appear like sounding brass or a tinkling cymbal. We could not read it without the liveliest emotions of sorrow and indignation.'

*** An interesting meeting was held, as we understand, at the Church of Rev. Dr Francis of Watertown on Sunday evening last, on the subject of the religious education of the young. The house was well filled with parents of the Society, and Teachers of the Sunday School, and an address by the Agent of the Sunday School Society, Rev. F. T. Gray, of this city, was listened to with great attention and deep interest. Prayer by Rev. Dr Francis, and the music by an excellent Choir.

MR. SULLIVAN'S SCHOOL.

In another column may be seen an advertisement of Mr Sullivan's school for boys, on a plan to which he invites attention as follows:

This school receives no pupils beyond the age of twelve. It is intended to be preparatory to the High and Latin schools. The system has some advantages peculiar to itself. It embraces a period (from about six years of age to twelve) for which, it is believed, distinct schools are not commonly provided. It is thought that the smaller boys, thus kept by themselves, may be better protected against the spirit of insubordination and those communications of evil which are prone, among all associations of youth, to spread downward from the older to the younger. At the same time, under an affectionate teacher, the passage would be less abrupt from the parental sympathy suited to their tender age. Pupils, on this plan, may receive a thorough elementary training combined, for a longer series of years than is usual, with that moral culture which promises the best safeguard against the dangers incident to the succeeding stages of their youth.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of the following sums contributed towards defraying the expenses of the Agent of the Society.

Quincy Sunday School, by C. Gill, Jr.,	$3 00
Concord Sunday School, by W. Whiting,	$11 00
Ashby Sunday School, by E. G. Adams,	$11 03
Watertown Sunday School, by Rev. C. Francis,	$5 70

OBITUARY.

For the Register and Observer.

Departed this life, Oct. 8, at Wayland, near Boston, Mrs Sarah Ann Hayward, aged 27; wife of Joshua H. Hayward Esq., and daughter of Judge Mc'Lean of the United States Court.

It has seemed good to the All-wise Disposer of human events, to remove from our circle,—from precious affections, cordial friendships, social intercourse, one whose memory will be tenderly and reverently cherished by all who were happy in her near connexion, or who were privileged in knowing her. It is due to survivors, it is due to society, (we will not say it is due to the departed) to record and preserve the memory of excelleuce;—the worth of those, who, passing out of this life, bequeath the priceless legacy of imitable examples, elevated virtues; lives, that on earth were marked by admirable progress of character, and exalted principle. They *must* not pass unnamed:—we, the living, must grow wiser, better, more virtuous, more religious in contemplating goodness, which allies with angelic natures;—goodness, which bears the living from earth, to the higher life of heaven. For a time, we see her not,—but she is not dead; she lives in our hearts, she lives through the embalming influence of a life ordered after the Gospel rule—*progress* in goodness;—thanks for the revelations by Jesus, we *know* she lives to God.—She cannot return to us, but we may go where her spirit now rejoices. So let our minds and lives be governed, that

When for our souls, the angel, Death shall come
Rejoiced we go to our eternal home;
There join the friends who earlier led the way;
Sooner prepared—they claimed no long delay.

We weep not as without hope:—we must needs weep, for bereavement is yet too recent for selfish regrets to be absorbed by the faith which assures us that with her, 'it is well.'—Yes, the soul lives, the life is hid with Christ in God:—we would find consolation in contemplating that which claimed for her of whom we write, so much of true regard. We will not trespass on the sacred borders of domestic life,—she was a wife, mother, daughter, sister beloved;—a friend steady, consistent, and true. We will look upon those traits of character which never failed to attach the more general acquaintance, the occasional observer. Young women, read, and imitate the virtues which are not of a day. We refer to our friend as one who was advancing, not as having already attained, become already perfect; but the steady developement and culture of the mental capacities, of the moral affections, of the graces of mind and of life, commanded and ensured observation with respectful admiration. None knew her but to desire more intimate and frequent intercourse. She honored woman's sphere, and in honoring adorned it: she had faith in woman's influence, and proved it in not departing from the path where God and nature have appointed its fullest exercise, and most permanent results. Delicate, high-minded, firm, clearly discerning, and promptly deciding for the right, truthful, sincere, she had all the elements that form noble characters in mature life. Beautiful in person, enriched with sound sense, and graced with refinement of thought and of manner;—attractive in society, and receiving its flattering attractions whenever she passed out of the domestic circle, she was never the votary of fashion, and fashionable pleasures: mere amusement was to her valueless; in all her recreations and enjoyments one saw *mind in action*, not fancy amused. Our Father has removed her nearer to himself;—she has obeyed the call to higher duties—to communicate richer blessings, to associate with angelic and sainted spirits,—and we own the instruction to become ourselves in all things more heavenly-minded. Heaven indeed is nearer to us as one by one the cherished of our hearts go there; we learn to value less our earthly, and prize more highly the spiritual life;—to use the days of time more carefully, and so be ever prepared to enter on the ages of Eternity.

The loved of earth—they one by one depart
And leave to solitude the trusting heart;
But yet a heaven-beam lights the untracked way
Gilding the storm-clouds of earth's wintry day:
Yes, there is comfort, memory brings to view
Pictures of happiness when life was new:
Upward the angel Faith directs her flight,
Shedding love's halo o'er the spirit's night.
They are not lost;—beyond this sphere of earth,
Is blest re-union through immortal birth;
Fair breaks the day-spring dawning from afar,
Peace to the sorrowing,—lo—their guiding star,
Upward the path, and onward lies the way,
True is the promise,—dry those tears away,
Believe that she, whose life to all was joy,
Now drinks the cup of bliss without alloy;
Believe that casting off this mortal clay,
She dwells a seraph in unclouded day;
Blest, she discerns the unsearched ways of heaven,
And learns its chastisements for good were given,
To mourning hearts commissioned peace to bear—
She aids our weakness and directs our prayer;
We will not falter, where she is we'd be,
Father accept us,—lead our souls to thee!

x.

Died in Northboro' Oct. 24, Mrs Lydia Davis, wife of Hon. Joseph Davis, aged 56.

The death of this excellent lady in the midst of her usefulness, has filled many hearts with sadness. She had occupied a difficult and responsible station, having been twice called to supply the place of a mother to large families of sons and daughters during the most important period of their lives. It is no more than justice to say that she discharged the duties of that office with singular fidelity and success. The children of other mothers she made her own, and they loved her (and well they might, even as an own mother. For she took them by the hand, and, by her wise counsels and beautiful example led them along in the way in which they should go. And she was rewarded for her labors of self-forgetting, self-sacrificing love, in the consciousness that she was happily instrumental in qualifying those sons and daughters for the stations they were called to occupy, and by sharing largely in their affectionate respect. Though now scattered abroad, some in far distant places, they will, with one accord, rise up and call her blessed.

Her influence was not confined within the limits of the domestic circle. While she looked well to the ways of her household, and found her chief happiness in the bosom of her family, she did not forget the claims of others. She remembered the poor, and they will remember her and her judicious bounty. She was full of good works and alms deeds which she did, never requiring to be solicited or urged, but rather prompting and stimulating others by her own forwardness and zeal.

She was a Christian—an enlightened and liberal Christian; and the church and religious society to which she belonged have lost in her one of their brightest ornaments. Her death is felt to be an occasion of deep and general grief and regret, for she occupied a place which cannot easily be filled.

We lament that we shall no more be encouraged and cheered by her kindness and ready and efficient co-operation. But we mourn not for her, for she was a true-hearted Christian; and to such, death is not an evil. She lived by the faith and died in the faith of Jesus, and her ransomed spirit, we cannot doubt, has already been welcomed to the presence of God and the Lamb. Her sickness, though attended with great bodily suffering, left her mind unclouded: and, through all her pains, she possessed her soul in patience. With perfect serenity and self-possession, she called her family to her bed side, gave them her parting counsels and benedictions, and then she fell asleep. May her bright example stimulate others to a like course, that they may be as honored in life, and lamented in death, and leave behind them as precious a memory.

Northboro', Oct. 26, 1840.

INTELLIGENCE.

New Jersey.—On Friday last, William Pennington was re elected by the Legislature, Governor of New Jersey, and Charles G. McChesney was chosen Secretary.

Bowdoin College.—By the fall Catalogue of this Institution, we perceive the number of Seniors to be 35, Juniors 32, Sophomores 55, Freshmen 43. Total 165. Of the above number 135 are from Maine, 16 from Massachusetts, 9 from New Hampshire, 3 from New York, and 1 from Illinois.—*Gardiner Spectator.*

Baltimore.—The new census of Baltimore exhibits a population of 101,490, being an increase of 20,865 since 1830.

Rhode Island Senator.—James F. Simmons (Whig) has been elected a member of the Senate of the U. States, from Rhode Island.

American Copper.—We are gratified to learn from a late number of the Wisconsin Enquirer, that Messrs W. Alford and P. W. Thomas of New Baltimore in that territory, have met with complete success in their experiments on smelting copper ore. They constructed a very simple furnace which cost only ten dollars, in which they smelted on the 29th of September last, 2,500 pounds of ore, from which they obtained nearly 700 pounds of good pig copper, pronounced, by competent judges, to be superior to the South American pig copper.—The time occupied in procuring from the ore the above amount of copper, was only nine hours.—Neither Mr Alford nor Mr Thomas had had any experience in the business of smelting, and the result is justly deemed a matter of great consequence to that Territory, which abounds in rich copper ore.

We import over three millions worth of copper annually, which we hope ere long to obtain from our own mines, while we export largely this valuable metal.

Latest from Europe.—The Steamship Britannia, Capt. Judkins, arrived at this port on Tuesday morning, in 13 days and 13 1-2 hours from Liverpool.

The summary of news which follows, is from the Daily Advertiser of Wednesday.

The news on the affairs of the East, is of great interest, as they appeared to be at the very crisis. It was extremely doubtful what turn affairs would take, and opinions and reports were very contradictory. Accounts are received from Alexandria to Oct. 3. The allies had evacuated Beyrout, because it was not in a state to be defended in case of attack, but were in possession of a large number of places in Syria, viz: Said, Jaffa, D'Jouni, D'Jebail, Kaiffa, and Tripoli.

There was a large British squadron on the coast of Syria. In addition to 11 ships previously there, a squadron of 5 ships from Lisbon, of which two were three deckers, subsequently passed Malta to join the fleet of Sir R. Stopford. They had besides nine steamers, several frigates, and smaller vessels.

The following is a brief account of the course of events at Constantinople and Alexandria. Rifat Rey, as has been already stated, on his return from Egypt to Constantinople on the 9th of September, presented to the Ottoman Government Mehemet Ali's petition, accepting the hereditary government of Egypt, and requesting as a favor to be permitted to retain the administration of Syria for the term of his life. Numerous councils of the Divan, and conferences of the Ambassadors were held upon this proposition. It was resolved to refuse the request, and on the 15th the Porte addressed a note to each of the Ambassadors, stating that Mehemet Ali, having refused to accept the treaty of July 15, had been deposed from the Pachalick of Egypt, and Izzet Mehemet Pacha was appointed his successor. Izzet, as Seraskier of the troops destined for Syria, was also appointed Pacha of St. Jean d'Acre. Further notice was given that a blockade would be established, of the coasts of Egypt and Syria as soon as the forces intended for those parts should arrive. On the 13th, orders were prepared by the Ambassadors for the Consuls-General to quit Alexandria, and on the 17th the blockade was published at Constantinople. On the evening of the 17th, the steamer Ferdinand sailed with the orders for the Consuls, and arrived at Alexandria on the 22d. The Consuls immediately assembled at the House of Mr Hodges, and on the following day they assembled the subjects of their respective governments, communicated the purport of their orders, and the fact of Mehemet's deposition, as well as the impending blockade. They on the same day took down their respective flags, and embarked on board ships in the harbor, without taking leave of Mehemet Ali, who had always treated them with the greatest politeness.

When the Viceroy was informed of the departure of the consuls, he gave strict orders to Gazbi Bey, the chief of the National Guard, charging him that he should answer with his head for the slightest insult offered to an European. He was, however, exasperated at the blockade, and gave directions that all communication by native boats with the vessels from without, should be prohibited. The communication with Syria was interrupted, and the information from there was imperfect. Mehemet Ali, however, received regular communications, and he stated that the English had bombarded Caifa, and that Izzet Mahomet Pacha had landed there with 800 men. The fortifications of Alexandria were going on. All the commanders, officers and sub-officers of the Turkish vessels at Alexandria had been deprived of their commissions, and were kept in custody. It was said that an order had been given for the sailing of the fleet, including both Egyptian and Turkish vessels. The blockade of Alexandria was proclaimed on the 25th.

A letter from Alexandria of Oct. 3, published in the Paris Moniteur, says that Ibrahim Pacha, who commands the Egyptian troops in Syria, did wisely in not attempting to defend the small towns on the coast which had been occupied by the allied forces, and in concentrating his forces on the heights. In his present position he could keep in check the restless natives of the neighboring districts, and defended the road leading to Damascus. St. Jean d'Acre was the only place capable of defence. Ibrahim it is added keeps open his communications with the interior, Haouran, Aleppo, Balbec, and Naplouz, which were capable of furnishing him with abundance of grain. This letter states that the allies had formed an exaggerated idea of the co-operation which they might expect from the Christians of Lebanon, and the other discontented inhabitants of Syria.

The London Sun of the 19th, after commencing on the latest intelligence from the East, remarks as follows:

Upon the whole, however, the impression in Paris on Saturday was, that the question would be settled pacifically. Active negotiations were known to be carrying on between the Cabinets of France and England for arranging the basis of a final adjustment, and it is not unknown that already many of the greatest difficulties have disappeared. Already have the Ambassadors of the Four Powers at the Porte been instructed to communicate to the Sultan, that while they admit the abstract right of his Highness to depose Mehemet Ali, they nevertheless trust that in the event of the Viceroy's early submission the sentence will be revoked, and Egypt and a part of Syria granted to the Egyptian Ruler. They have further been commanded to signify to the Porte that as the Consuls-General of the Four Powers have quitted Alexandria, no time ought to be lost in communicating to the Pacha the benevolent and gracious intentions of his Imperial master. We had expected that some such prudent step would be taken, and we are well satisfied that it has been taken so early as to appear the spontaneous act of the Four Powers. That the Porte will offer any opposition to the recommendation of the Four Powers is inconceivable, inasmuch as they have charged themselves with the entire settlement of the question agreeably to the wishes of the Porte itself.

An Athens journal states that it had been proposed to King Otho of Greece, to become a party to the treaty of the Four Powers.

A further correspondence between Lord Palmerston, and the French Prime Minister has been published. Of this correspondence the Liverpool Times gives the following notice.

In justice to the French Minister, it must be allowed that the first paper is very ably written, and that the second is drawn up in a conciliatory spirit. According to the supplemental note, which, like the postcript of a lady's letter, is the most important part of the correspondence, the French will leave Mehemet Ali to defend himself, as he best can, in Syria, but will declare war if any attempt is made to deprive him of Egypt. This, at least, we presume is the meaning of the following passage:—

'The question with respect to the limits which ought to be established in Syria in order to divide the possessions of the Sultan from those of the Viceroy of Egypt, might with safety be left to the chances of the war now actually in progress, but France cannot prevail upon herself to abandon to such a chance the existence of Mehemet Ali as Prince Vassal of the Empire. Whatever territorial limits may ultimately separate the Two Powers, by the fortune of war, their continued double existence is necessary to Europe, and France cannot consent to admit the suppression either of the one or of the other. Disposed as she is to enter upon and take part in every acceptable arrangement which shall have for its basis the double guarantee of the existence of the Sultan and that of the Viceroy of Egypt, she confines herself at present to the declaration on her part that she cannot consent to the carrying into execution of the act of deposition pronounced at Constantinople.'

Previous to the publication of this supplemental note, and indeed as soon as the English Ministry learnt that the Sultan had deposed the Pacha of Egypt, Lord Palmerston, and the representatives of the other powers, hastened to inform the French Government that they would be no parties to any such step.

The following is M. Thiers's acknowledgment of this well timed communication.—

'The Four Powers could not approve of such conduct and we know in effect that several of them have already expressed their disapprobation of it. Lord Palmerston has caused a communication to be made to our Cabinet, that we must only look upon this proceeding in the light of a threat (*comminaloire,*) without any necessary or effective consequences. The Count d'Appony, in an interview which I had with him on this subject, announced to me that the same opinion was entertained by his Cabinet of the proceeding. We have willingly taken cognizance o this wise intimation, and we now seize the opportunity of stating the intentions of France with respect to this matter.'

These admissions seem to us to decide that the peace of Europe will not be disturbed, for all that the allies ever wished was that Mehemet Ali should be deprived of the Northern Pachalics of Syria, and all that France now asks is, that he shall not be deprived of Egypt. Should the affairs of the east be arranged on this basis, the English Government will have obtained all the three great objects which it has had in view from the commencement of the negotiations. First, it will have prevented a separate and unrestrained interference of Russia in the affairs of Turkey; second, it will have deprived Mehemet Ali of the power of overrunning and conquering the finest provinces of the Turkish empire; and, third, it will have put an end to a state of things which would have compelled the powers of Europe to interfere every half dozen years in the affairs of Turkey.

Prince Louis Napoleon and his companions had been found guilty by the Court of Peers. The Prince was sentenced to perpetual imprisonment in a fortress; his associates to confinement, varying from 20 years to 2 years.

Attempt to assassinate the King of France.—On the evening of the 15th, at 6 o'clock, a musket shot was fired at the King, as he was passing along the quay of the Tuileries, on his return from Paris to St Cloud. He was not hurt, nor was any one of his attendants. The assassin was arrested, and on his examination gave his name Marius Edmund Darmes, 43 years of age, born at Marseilles, by profession a conspirator, and on further interrogation he declared that he lived by his labor. In answer to the inquiry if he had accomplices, he said he was the only accomplice, that he wished to kill the greatest tyrant of ancient or modern times—that he repented only of not having succeeded. The Court of Peers was convoked on the same day, and ordered to proceed immediately with the trial of the assassin.

A letter received in town adds that the musket was so heavily loaded that it burst, and three fingers were torn from the hand of the assassin.

The ceremony of the abdication of the King of Holland took place Oct. 8, at the Chateau of Loo, with great solennity, in the presence of the Prince of Orange, now William II., the other members of the Family, the Great Functionaries of State, &c.

There is no later news from China. The overland mail arrived Oct. 6, bringing Bombay dates to Aug. 28, but nothing from China later than the beginning of June. The report therefore of the reception of news at Bombay of the bombardment and destruction of the Bogue, as we thought apparent, was unfounded.

Roman Catholics in England.—The careful estimate has recently been made, by the London Record, of the Catholic population of England and Wales. The Record says;—

As the Roman Catholics still continue to assert or insinuate indirectly, that their numbers in Great Britian amount to about 2,000,000, and as it is evident that this is an enormous exageration, made to serve a particular purpose, it seems desirable to ascertain, as nearly as may be, their real numerical strength.

The number by the new estimate is confidently set down at about 22,4000. The estimate is based on the number of Roman Catholic marriages, as compared with the marriages in the whole population. The result agrees very nearly with that of estimates that have been made by counting the Catholic Chapels, and allowing 500 to each Chapel.

MARRIAGES.

In this city, 1st inst, by Rev Mr Ripley, Mr Fitz William Brown to Miss Susan Wilkins, daughter of the late Mr John F. Wilkins, of Boston.

In this city, 1st inst, by Rev J. T. Sargent, Mr Jeremiah Walker to Miss Mary Jane E. Jones.

In this city, 1st inst, Mr Henry Pearson, of the firm of Pearson & Bacon, to Miss Sarah Ann Emerson, all of Boston.

In this city, by the Rev Dr. Greenwood, Isaiah Wm Penn Lewis, Esq., to Ellen Augusta, daughter of Samuel B. Doane.

In this city, by Rev. Mr Young, Mr Aaron Livermore to Miss Hannah Wyman Faxon.

In this city Oct. 27th, by Rev Mr Pierpont, Joseph S. Sampson, Esq., of Cincinnati, to Miss Mary F. Perry, of his city.

At East Cambridge, by Rev. Mr Greene, Mr Colin Stevens, of Boston, to Miss Catharine E. Boynton, of the former place.

In Charlestown, Oct. 29, by Rev Mr Ellis, Mr Seth Parker, to Miss Harriet S., daughter of the late Isaac Mead, Esq. all of C.

In Roxbury, by Rev Mr Putnam, Mr William A. Hyde, of this city, to Rebecca S., daughter of Dea. Wm Davis, of R.

In Brighton, at the Unitarian Church, by Rev Mr Jnes, Mr Henry L. Christian, firm of Fairbanks & Cristian, to Miss Anna Maria Arnold.

In Dorchester, 27th ult. by Rev Dr Codman, Mr D. Montgomery Huckins, merchant, of Bangor, Me., to Miss Ann Y., daughter of Col. Thomas M. Vinson, of D.

In Charlestown, by Rev Mr Phillips, Mr Abijah W. Hvey, merchant of this city, to Miss Eliza W., daughter of Archibald Babcock, Esq. of C.

In Newton, by Rev Dr Homer, Mr Henry Fuller to Miss Hannah W., daughter of Hon Wm Jackson, all of Newton.

In Plymouth, 28th ult, Wm Whiting Esq., of this city, to Miss Lydia Cushing Russell, daughter of Thomas Russell, Esq., of P.

In Lexington, by Rev. Mr Briggs, Mr George S. Cary, of New York, to Miss Mary, daughter of David Wellington Esq. of L.

In Raynham, 25th ult, by Rev Mr Doggett, Mr George R. Crooker to Julia A. Crossman, both of R.

In Watertown, 27th ult, Mr Horatio Hill, of the firm of D. Hill & Son, Bangor, to Miss Mary S., only daughter of George Holbrook, Esq., of W.

In Haverhill, Mr Nathan Rice, of Boston, to Miss Mary Eza Pearson.

In Cambridgeport, on Thursday evening last, by Rev Mr Aken, of Boston, Joseph Wadsworth, Esq, of Duxbury, to Mrs Ann Page, of Boston.

In South Weymouth, 28th ult. by Rev Ira T. Blanchard, Joseph W. Pool, Esq., to Miss Rachel, daughter of the late Cyrus Blanchard.

In New York, 1st inst. Mr Nathaniel C. Jaquith, formerly of Boston, to Miss Sarah Amelia, youngest daughter of the late Daniel Insley, Esq. of New York.

DEATHS.

In this city, 1st inst, of consumption, Mr George H. Andrews, 17, eldest son of the late Justin Andrews.

On Monday evening, 2d inst. in the 25th year of his age, Mr John T. Ward, of the house of Henshaw, Ward and Co.

In this city, of consumption, Mr William Sprague, 60.

In this city, Frederick, son of Mr John Earl, Jr., 10.

In this city, Harriet M., daughter of Mr Isaac Baldwin, 6 years 10 months.

In Portsmouth, R. I., Oct. 29, Rev Robert E. Northam, 28, Pastor of St. Paul's Church in that place.

In New Sharon, Me. Mrs Abagail, relict of Dea Francis Swan, formerly of Haverhill, Mass. 82.

In Hooksett, Mr Jonathan Upham, 27, son of Capt. Ephraim Upham, of Concord, N. H.

In Willimantic, Windham, Ct., Oct. 27, Mr John S. Jillson, formerly of Dorchester, Mass 31.

In Stockbridge, Mrs Susan Symmes, 92, widow of Judge John Cleves Symmes, of Ohio. She was the mother of Gen. Harrison's wife.

At New York, Mrs Mary Ann Baker, widow of the late Mr Asa Baker, formerly of Ipswich, Mass.

In Baltimore, Oct 25, Sarah E. Wheelwright, 23, daughter of the late Jeremiah Wheelwright, of Newburyport.

In Cincinnati, Oct. 24, Mrs Martha Lewis, wife of Thacher Lewis Esq. 50. She was a native of Falmouth, Mass.

At Oak Grove, Brunswick, Geo, 30th ult, Mrs Joanna T. wife of John M. Gignilliot, Esq, and eldest daughter of Hon. James L. Hodges, of Taunton.

EVENING SCHOOL.

MR AMOS BAKER informs the Friends and Patrons of his Evening School, that he has removed from Harvard Place to the School Rooms in the Vestry of the Old South Church in Spring Lane, where he will re-open on the Evening of the first Monday in October next.

3mos sept 19

PRIVATE SCHOOL FOR BOYS.

THE subscriber has opened a School for Boys under the age of twelve, preparatory to the High and Latin Schools. Studies, the usual elementary branches, with Latin. School Room, under Park street Church. Hours, from 9 A. M. to 12 M., and from 3 P. M. to 5 P. M.

Terms, $10 per quarter.

T. R. SULLIVAN.

Refer to Rev. Dr Greenwood, Rev S. K. Lothrop, Rev A. Young, Rev. E. S. Gannett, Rev. J. T. Sargent, B. A. Gould Esq. and G. B. Emerson Esq. 3t 24

LIVES OF EMINENT UNITARIANS.—With a notice of Dissenting Academies, by the Rev. J. W. Furness, Jr., M. A. London, 18 vol 16mo p.p. 417.

'A book, which from what we have read of it, well deserves a reprint in this country. It would serve to bring Unitarians of the present day into better acquaintance with their ancestors, a set of men well worth knowing. It contains twenty lives, from Biddle, born 1615, to Micajah Towgood, born 1700.'—*Christian Examiner for November* 1840.

The above will shortly be published. Also in preparation Lives of American Unitarian worthies, making a second volume of Unitarian Biography collected and edited by Rev. F. W. P. Greenwood. JAMES MUNROE & CO., Boston Bookstore 134 Washington st. n 7

TALES FOR THE PEOPLE AND THEIR CHILDREN.—Strive and Thrive. Hope On, Hope Ever; or the Boyhood of Felix Law, by Mary Howitt.

'These little books rank with Miss Edgeworth's, and Miss Sedgewick's 'Home.' No child can read them without improvement.'—*Christian Examiner No.* 101.

Published by JAMES MUNROE & CO., Boston Bookstore 134 Washington st. nov 7

SCRIPTURE TRUTHS.—In questions and answers, for the use of Sunday Schools and families.

'Thy word is a lamp unto my feet and a light unto my path.'—Psalms cxix. 105.

The above has been favorably noticed and is introduced in many Sabbath Schools. Teachers of Sabbath Schools, can receive copies for examination by applying to the publishers JAMES MUNROE & CO., Boston Bookstore 134 Washington street. nov 7

KAY'S SERIES OF READERS.—Kay's Infant and Primary School Series, in three parts. Part one in words of two and three letters—Part two, in words of one syllable—Part three, in words of one and two syllables; the whole forming a course of progressive lessons in reading, spelling, pronouncing and defining, with engravings, and elementary lessons in drawing in outline and shade, and exercises in writing. This day published, and for sale at TICKNOR'S. nov 7

GARDNER'S ABRIDGEMENT OF LEVERETT.—An Abridgement of Leverett's Latin Lexicon; particularly adapted to the Classics usually studied preparatory to a collegiate course: by Francis Gardner, A. M., Instructer in the Public Latin School in Boston. Just published and for sale at TICKNOR'S. nov 7

SOUTHGATE'S TRAVELS.—Narrative of a tour through Armenia, Kurdistan, Persia, and Mesopotamia, with an introduction, and occasional observations upon the condition of Mohammedanism and Christianity in those countries, by Rev. Horatio Southgate.

The Flag Ship: or a Voyage around the World, in the United States frigate Columbia, attended by her consort the sloop-of-war John Adams, and bearing the broad pennant of Com. G. C. Read; by Fitch W. Taylor, Chaplain to the squadron. Fresh supplies of the above popular work received and for sale at TICKNOR'S. n 7

THE MONTHLY MISCELLAFY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for November. Christian Union; Emancipation in the West Indies; The Sufficiency of the Divine Manifestation, a Sermon by Rev. S. Osgood; Alone with God; New Views; Leaves from a Journal in Scotland; Notices of Books; Intelligence; &c &c &c. Published by

WILLIAM CROSBY & CO.

nov 7 118 Washington st.

NEW PUBLICATIONS.—The Lady's Annual Register, and Housewife's Almanac—for 1841

The Youth's Keepsake; a Christmas and New Year's Gift for Young People—for 1841

The Well Bred Girl; or Hints on Good Manners

The Annualett; a Christmas and New Year's Present for Children—for 1841

Just published by

WILLIAM CROSBY & CO.

nov 7 118 Washington st.

GOETHE'S WILHELM MEISTER. — Wilhelm Meister's Apprenticeship and Travels, from the German of Goethe, 3 vols; a new edition revised and edited by Thomas Carlyle. Just published; for sale to the trade and at retail by JAMES MUNROE & CO. 134 Washington St. nov 7

CHRISTIAN EXAMINER, No 101. for November.—

CONTENTS.

South's Sermons
Christian Ethics
Milman's History of Christianity
Life and Writings of Thomas Brown
On the Probable Duration of the World
Critical Notices.—Dr Parkman's, Mr Young's, and Dr Palfrey's Discourses, on the death of Dr Kirkland; The Life of Alexander Hamilton, by his Son; Letters of Mrs Adams; Social Life in Germany, translated by Mrs Jamieson; Airs of Palestine and other Poems, by John Pierpont; The Monument, edited by Mrs S. J. Hale; Two Sermons, by G. F. Simmons; Scripture Truths; The Young Maiden, by A. B. Muzzey; Proverbial Philosophy, by Tupper; An Address, by H. R. Cleveland; Poem spoken at Cambridge before the Phi Beta Kappa Society, by Francis Gray; Two Years Before the Mast; Turner's Lives of Eminent Unitarians; Strive and Thrive, and Hope On Hope Ever, by Howitt; Guizot's Essay on Washington.

Just published by JAMES MUNROE & CO. 134 Washington street. nov 7

NORMAL SCHOOL AT LEXINGTON.—The Fall Term of 15 weeks will commence on Wednesday the 9th day of Sept. next.

The design of this Institution is to prepare Females for Teaching.

Applicants may be admitted at any part of the Term, provided they can join a class. The conditions of entrance are, 1. Certificate of good intellectual and moral character; 2. Age at least 16 years; 3. Professed intention of becoming a Teacher; 4. Satisfactory Examination in the Common Branches.

The shortest time of continuance with the School is one year, but qualified pupils may have leave of absence to teach during the summer term.—Tuition gratis: Board $2 per week.

C. PIERCE, Principal.

Lexington, Aug. 15.

WEST INDIA GOODS.

THE subscribers have for sale a large and well selected stock of West India Goods and Groceries, and can supply Families and Boarding Houses at the lowest prices.

BISHOP & WITHINGTON,

sep 5 6m Corner of Salem and Hanover sts.

LIVING FOR IMMORTALITY: delineating the evident indications of moral character pertaining to the future state. By John Foster, Author of Essay on Decision of Character, &c. &c.

For sale by SIMPKINS 21 Tremont Row. oct 24

VALUABLE FRENCH WORKS.—Histoire des Francais, par J. C. L. Simonde de Sismondi, 16 vols.; Histoire de la Conquete de l'Angleterre par les Normands, par Augustin Thierry, 4 vols; Œuvres de Alex. Dumas, 3 vols; Œuvres de Lamartine, 1 vol.; Manuel du Libraire, et de l'Amateur de Livres, par J. Ch. Brunet; De la Depense et du Produit des Canaux et des Chemin de Fer, par Le Comte Pillet Will, 2 vols. 4to; L'Art de Verifier les Dates des faites historiques, des Chartes, des Chroniques, etc. 39 vols; Archeologie Navale, par A. Gal, 2 vols; Histoire de Traites de Paix par F. Schoell, 8vo.; Statique des Vontes, par J. B. Berard, 4to; Elements de Geologie pure et applique, par A, Riviere; Dictionnaire de L'Industrie, Manufactoriere, Commerciale et Agricole, 9 vs. 8vo. with 150 figures to a volume; Gallisset, Corps du Droit Francais, 4vs. 8vo; Memoire pour servie A L'Histoirie de France sous le regne de Napolean, 9 vs, 8vo; Renonard, Traite des Droits D'Antems, 8vo; Gil Blas De Santillane orne, de 600 vignettes par Giguox, 8vo; Chulard et St. Vincent—Flore du Peloponnesse et Cyclades, folio; Blouet—Restoration Des Thermes D'Antonin a Rome, folio; Cours Methodique de Geographie, par H. Chaucard, 1 v; Œuvres completes de Voltaire, avec des notes et une notice sour la vie de Voltaire, 13 vs; Œuvres completes de J. J. Rousseau, 25 vs; Querard, La France Litteraire en Dictionnaire Bibliographique, 10 vs; Andryane Memoires d'un Prisonnier d'Etat au Speilberg, 4 vs; Orfila, Traiti de Medicine Legale, 4 vs; Cuvier, Regne Animal, avec figures, 5 vs; De Prony, Des Marais Pontins, 1 v. 4to. et Atlas; Les ruines de Palmyre, autrement dite Tedmor au Desert; Poesies de Marie de France, par B. De Roquefort; Systeme de la Nature, par M. Mirabaud, 2 vs; Connaisance des Temps, pour 1841; Boiste—Dictionnaire Universel de la Langue Francaise avex Le Latin, etc. 4to; Dictionnaire de L'Academie Francaise, 6th edition, 2 vs. 4to. etc. etc. For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. nov 7

TRACT NO. 158.—The Scripture Doctrine of Regeneration, by Rev. Charles W. Upham—just published by the the association and for sale by the Agents, JAMES MUNROE & CO. Price 4 cents—No 134 Washington street. nov 7

R. E. DIXON, successor to GEO. H. GAY, Dentist. Removed to No. 9 Winter Street. july 18

UNITARIAN TRACTS.—No 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.

No. 138. The Unitarian Reform. By Rev. J. F. Clarke.

No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.

No. 140. On the Atonement. By Edward B. Hall.

No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.

No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief.

POETRY.

For the Register and Observer.

WRITTEN ON LEAVING WALTHAM.

Farewell! farewell! my path lies far away
From thy loved groves, and dim romantic wilds,
And once again, with faltering step, I seek
The dusky shadows of my native hills.
Farewell! 'T is strange how fearful on mine ear
Sounds the sad echo of that bitter word.
'Tis strange my rebel heart thus wildly shrinks
From that which ever seems upon my lips,
Sporting and trifling with affection's chords.
Yes, I am ever on the wing. I rest
A few short moments here, the next perhaps
Will wide unfurl the sails of my lone bark,
And bear me far upon my distant way.
'T is well: 't is right: 't is best! And yet, I fain
Would seek some spot on all this beauteous earth,
That I might love and cherish as my home;
That I might twine the tendrils of my soul
All closely round, and as the northern bird
Seeks a retreat from storms in southern bowers,
But thence returns again when spring appears,
Thus might my spirit from its fruitless search
For more enduring joys, turn back and seek
The peaceful shadow of that Eden realm.
But ah, the wish were vain!
That word, that teems
With such rich music, for the restless ear
That long has listened for its joyous chime,
Wakes in my memory but a distant dream
Of treasures buried in oblivion's tide.
With many homes, yet none, I sail along
Scarce knowing to what haven I am bound,
Or where my uncertain course with next be stayed.
Affection clings with deep devotion's warmth,
Around the friends that cross my varied path,
And then, when I have rested in my flight,
And won a smile to light my fitful way,
Or a sweet voice to cheer my fainting heart,
When the bright chain seems strong, and Hope doth sit
With folded wing to guard it, then from far
A call comes on the breeze, that bids me break
The golden links, and sunder them forever.
Yes, I must go far from thy cherished ones,
Sweet village! far away from those whose words
Like deep-toned melody have charmed my soul,
Whose guiding hands have led me on my way,
And made my path an avenue of flowers.
Yes, I must leave them! yet will memory oft
In the hushed twilight of declining day,
Picture their beauteous forms upon my heart,
And on my mental ear will sweetly thrill
The voices that may never greet me more.
Farewell, farewell, ye loved ones!
May the gift
Of Heaven's choicest blessings wreathe your brows
With fadeless hope and never-ending bliss.
Ye 've been the messengers of peace to me,
And may that peace which passeth earthly joy
O'ershadow you with its immortal wings.
And take, ye breezes, take my last farewell,
And bear it softly to the ear of one,
A friend unknown; whose cheering sympathy
And counsel sweet have reached me from afar:
And bid him know, that retrospection fond
Keeps bright the boon of friendship's holy pledge.

And now I seek my native hills again!
But they are changed: they wear not now the hue,
The glorious hue that rested there of yore;
And I, a stranger there, shall look in vain
For many a playmate of my infant years,
And list in vain for their remembered songs.
Some like myself have wandered far away,
Or the soft wind sighs o'er their silent graves,
Or if they still remain, remember not
That I was once among them.
And is there nought,
That 's left for me unchanged? Is there no love,
That guards the place that I was wont to fill,
And keeps it safe for the returning one?
Is there no eye that with its tender glance
Will greet me at my coming? no sweet voice
To bid me welcome there again? Ah yes!
The world has many a sunny spot for me,
Why should I grieve, though ever on the wing?
Let me remember that the homes of earth,
Will lose their glorious sunlight; that the flowers
That blossom brightly there will droop in dust,
And the blest dreams we cherished melt away.
Let me remember there 's a home on high;
Eternal and unfading. Let me seek
To garner up my spirit's treasures there,
And find at last that firm, secure abode.

Waltham. L. B. T.

MISCELLANEOUS.

THE JEWESS.

A TRADITION OF THE RABBIS.

The celebrated teacher, Rabbi Meir, sat during the whole of one Sabbath day, in the public school, instructing the people. During his absence from the house his two sons died, both of them of uncommon beauty, and enlightened in the law. His wife bore them them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening the Rabbi Meir came home.

She reached him a goblet. He praised the Lord at the going out of the Sabbath, drank, and asked:—

'Where are my two sons, that I may give them my blessing? I repeatedly looked round the school, and I did not see them there.

'Where are my sons, that they, too, may drink of the cup of blessing?

'They will not be far off,' she said, and placed food before him, that he might eat.

He was in a gladsome and genial mood; and when he had said grace after the meal, she thus addressed him:

'Rabbi, with thy permission, I would fain propose to thee one question.'

'Ask it, then, my love!' he replied.

'A few days ago, a person entrusted some jewels to my custody, and now he demands them again. Should I give them up?'

'This is a question,' said Rabbi Meir, 'which my wife should not have thought it necessary to ask. What! would'st thou hesitate or be reluctant to restore to every man his own?'

'No,' she replied: 'but yet I thought it best not to restore them without acquainting thee therewith.'

She then led him to the chamber, and, stepping to the bed, took the white covering from the dead bodies.

'Ah! my sons, my sons!' thus loudly lamented the father; 'my sons! the light of my eyes and the light of my understanding! I was your father, but ye were my teachers in the law.'

The mother turned away and wept bitterly. At length she took her husband by the hand, and said:

'Rabbi, didst thou not teach me that we must not be reluctant to restore that which was intrusted to our keeping? Say, the Lord gave, and the Lord has taken away, and blessed be the name of the Lord!'

'Blessed be the name of the Lord!' echoed Rabbi Meir, 'and blessed be his name for thy sake, too: for well it is written, 'Whoso hath found a virtuous wife, hath a greater treasure than costly pearls; she openeth her mouth with wisdom, and in her tongue is the law of kindness.'

MISFORTUNE AND EXILE ENNOBLED.

BY MADAME JUNOT, DUCHESS D'ABRANTEES.

In 1793, M. de Talleyrand was in Boston. One day, whilst crossing the market-place, he was compelled to stop, by a long row of wagons all loaded with vegetables. The wily courtier, generally so dead to emotion, could but look with a kind of pleasure at these wagoners, who, by the by, were young and pretty country women. Suddenly the vehicle came to a stand, and the eyes of Talleyrand chanced to rest upon one of the young women who appeared more lovely than the others. An exclamation escaped from his lips; it attracted the attention of the lovely one, whose country dress and large hat bespoke daily visits to the market, and, as she beheld the astonished Talleyrand, whom she recognized immediately, burst out laughing. 'What! is it you?' exclaimed she. 'Yes, indeed, it is I. But you, what are you doing here?' 'I,' said the young woman, 'I am waiting for my turn to pass on. I am going to sell my greens and vegetables at the market.' At this moment the wagons began to move along; she of the straw hat applied the whip to her horse, and told M. de Talleyrand the name of the village where she was living, requested him earnestly to come and see her, and disappeared, leaving him as rivetted on the spot by this strange apparition. Who was this young market woman? Madame la Comtesse de la Tour-du-Pin, (Mademoiselle de Dillon,) the most elegant among the ladies of the Court of Louis the Sixteenth, King of France, and whose moral and intellectual worth had shone with so dazzling a lustre in the society of her numerous friends and admirers.

At the time when the French nobility emigrated, she was lively, endowed with the most remarkable talents, and, like all the ladies who held a rank at the Court, had only had time to attend to such duties as belonged to her high, fashionable, and country life. Let any one fancy the sufferings and agony of the woman, born in the lap of wealth, and who had breathed nothing but perfume under the gilded ceiling of the Royal Palace of Versailles, when, all at once, she found herself surrounded with blood and massacres, and saw every danger besetting her young and beloved husband, and her infant child. They succeeded in flying from France. It was their good fortune to escape from the bloody land where Robespierre and his associates were busy at the work of death. Alas! in those times of terror the poor children themselves abandoned with joy the paternal roof, for no hiding place was secure against the vigilant eye of those monsters who thirsted for innocent blood. The fugitives landed in America, and first went to Boston, where they found a retreat.

But what a change for the young, pretty, and fashionable lady, spoiled from infancy by loud and continued praises of her beauty and talents. Monsieur de la Tour-du-Pin was extravagantly fond of his wife. At the Court of France, he had seen her, with the proud eye of a husband, the object of admiration; indeed, her conduct had always been virtuous and exemplary; but now, in a foreign land and among unsophisticated republicans, (1793,) what was the use of courtly refinements? A thorough knowledge of 'La Bonne Fermiere' of Parmentier seemed to him far more preferable to a rondeau of Clementi or La Coquett of Herman.

Happy as he was in seeing her escape from all the peril he had dreaded on her own account, still he could not but deplore the future lot of the wife of his bosom. However, with the foresight of a good father and kind husband, he nerved himself against despair, and exerted himself to render their condition less miserable than that of many emigrants who were starving when the little money they had brought over with them was exhausted. Not a word of English did he know, but his wife spoke it fluently and admirably well. They boarded at Mrs Muller's, a good-natured, notable woman, who on every occasion evinced the greatest respect and admiration for her fair boarder; yet M. de la Tour-du-Pin was in constant dread lest the conversation of that good, plain, and well-meaning woman might be the cause of great ennui to his lady. What a contrast with the society of such gentlemen as M. de Tallyrand and the high minded and polished nobility of France! Whenever he was thinking of his sad transition, (particularly when absent from his wife, and tilling the garden of the cottage which they were going to inhabit,) he felt such pangs and heart throbbings as to make him apprehensive, on his return to Mrs Muller's, to meet the looks of his beloved wife, whom he expected to see bathed in tears. Meanwhile, his good hostess would give him a hearty shake of the hand, and repeat to him 'Happy husband! happy husband!'

At last came the day when the fugitive family left the boarding-house of Mrs Muller to go and inhabit their little cottage, where they were to be at least exempt from want, with an only servant, a negro, a kind of Jack-at-all-trades, viz., gardener, footman and cook. The last function M. de la Tour-du-Pin dreaded most of all to see him undertake. It was almost dinner time. The poor emigrant went into his garden to gather some fruits, and tarried as long possible. On his return home his wife was absent; looking for her, he entered the kitchen and saw a young country woman, who with her back to the door, was kneading the dough; her arms, of snowy whiteness, were bare to the elbows. M. de la Tour-du-Pin started: the young woman turned round. It was his beloved wife, who had exchanged her muslins and silk for a country dress, not as for a fancy ball, but to play the part of a real farmer's wife.

At the sight of her husband her cheeks crimsoned and she joined her hands in a supplicating manner. 'Oh! my love, said she, 'do not laugh at me, I am as expert as Mrs Muller.' Too full of emotion to speak, he clasped her to his bosom and kissed her fervently. From his inquiries he learned that, when he had thought her given up to despair, she had employed her time more usefully for their future happiness. She had taken lessons from Mrs Muller and her servants; and, after six months, had become skilful in the culinary art, a thorough housekeeper, discovering her angelic nature and admirable fortitude.

'Dearest,' said she, 'if you knew how easy it is. We, in a moment, understand what would cost a country woman one or two years. Now we shall be happy; you will no longer be afraid of ennui for me, nor I of your doubt about my abilities, of which I will give you many proofs,' said she, looking at him with a bewitching smile. 'Come, come, you promised us a salad, and I am going to bake to-morrow. To-day the bread of the town will do; but oh! henceforth leave it to me.' From that moment Madame de la Tour-du-Pin kept her word; moreover, she insisted on going herself to Boston to sell her vegetables and cream cheese. It was on such an errand to town that M. de Talleyrand met her. The day after, he went to pay her a visit, and met her in the poultry yard, surrounded by a host of fowls, hungry chickens and hens. Truly might have been said to her,

From thee unfledged birds receive their food,
And all that live know well that thou art good.

She was all that she had promised to be. Besides, her health was so much improved that she seemed less fatigued with the house work than if she had attended the balls of a winter. Her beauty, which had been remarkable in the gorgeous palace of Versailles, was dazzling in her cottage in the new world. M. de Talleyrand told her so. 'Indeed!' replied she, with naivete; 'Indeed, do you think so? I am delighted to hear it. A woman is always and every where proud of her personal attractions.' At that moment the black servant bolted into the drawing-room holding his jacket in his hand with a long rent in the back. 'Missus, him jacket tore; please mend him.' She immediately took a needle and repaired Gullah's jacket, and continued the conversation with charming simplicity.

This little adventure left a deep impression on the mind of M. de Talleyrand, who used to relate it with that tone of voice peculiar to his narrations.

THE STRANGER'S GRAVE.

BY MRS R. S. NICHOLS.

How beautiful, how holy, are the fresh, pure emotions of childhood; the light-hearted laugh, the burning tear, will follow each other as swiftly as the cloud and sunshine of a summer day. I can remember that when a child my heart would sadden and my eyes fill with tears at the moaning of the autumn wind or the rustling of the falling leaves; then again, the same eyes would smile, and the same heart leap, at the whisper of a kind voice or at the glad song of a bird. It was during my happy, childish years that the incident occurred which I am about to relate.

A stranger came to our little village, sickened and died; none knew him, nor whence he came, nor none cared. And thus, in the prime of manhood, in the very hey-day of his youth, he went down to the tomb, his corpse, unknown, unfollowed and unmourned, was laid by the stranger hands in its last narrow resting place in a quiet corner of our old church-yard. I was very young, but the impression it made on me can never be erased; the subject haunted me; I could not sleep for thinking of it; the moment my head pressed the pillow, the form of the dead stranger would rise before me, and I thought I could see his home, and the many happy and young faces that had often greeted him there; then the joyous features would change, and grow wan and pale, and the bright eyes would sadden, and I could perceive that they were dimmed with tears; and there was one among them paler than all the rest—she never spoke and I could not see her weep, but her meek eyes seemed forever pleading for the lost.

I longed to visit the stranger's grave, and on the next Sabbath, when I went to church, I stole into the yard alone. I knew the mound, it was unlike all the rest, for not a single blade of the soft grass which covered the others rested upon it. It was a glorious day in mid summer; the bright blue sky was unshadowed by a single cloud, save here and there a soft, feathery streak, which seemed like the smoke of incense offered by the teeming earth to the smiling heavens. I gazed around me; at the foot of the grave was a hedge of briars, and the berries, rich and ripe, were hanging in graceful clusters from the deep green stems, and the velvet grass around and beneath my feet was thickly dotted with wild flowers. I gathered the young buds, scattered them over the dark earth which formed the home of the stranger—I wept; there were both tears and flowers, a child's simple offering to the unknown dead. I had scarcely dried my eyes before I heard the voice of my mother at my side; service had commenced, and she came to seek me. She asked me no questions but it was evident she had witnessed my grief.

Some few years had passed, many, many changes sad and sorrowful, have taken place, and many bitter burning tears have I shed, in real sorrow, since first I wept in sadness over the Stranger's Grave.

A WHOLESOME WORD—TO WHOM IT MAY CONCERN.

There is a class of persons who are emphatically 'the hearers of the word'; who enter the church on the sabbath, as they do the play-house or the concert-room on the week-day, for the purpose of being excited and entertained, and whose countenances indicate, at the close of the service, that they have been sadly disappointed, if they have heard nothing novel, paradoxical, or brilliant. They are like the Jews in the days of Ezekiel, who 'talked one with another at the doors of their houses, and spoke every one to his brother, saying, Come, I pray you, and hear what is the word that cometh from the Lord'; because the preaching of the prophet was to them 'as a very lovely song of one that had a pleasant voice.' These are the wanderers among the churches, expectants by turns in every porch and on every door-stone, ever following in the train of the latest or the most fashionable preacher, receiving the word with all readiness of mind, provided it only proceeds from a new mouth, or is expressed a little differently from the ordinary way. With such men, every discourse which they hear is regarded as a mere matter of taste, a subject for the exercise of their critical talents. Listen to the analysis which one of them will give you of a condemned sermon, and you will hear that the division was incomplete, the statement deficient, the illustration unsuitable, the expression inelegant, the tone harsh, and the whole manner any thing but what it ought to be. Inquire whether the doctrine was scriptural, the sentiment correct, the reasoning conclusive, and he will tell you, perhaps, that these were points which he did not attend to. There may have been much of gospel truth clothed in a plain and simple garb, and uttered in a natural and unpretending way; but then it did not arrest the attention of this lover of paradoxes and metaphors, who was looking out perpetually for something marvellous, figurative, and pretty. There may have been delivered many precepts and exhortations profitable for godly edifying; but they were lost upon this refined auditor, who thought it very indiscreet and vastly ungenteel in the minister to preach upon such disagreeable and old-fashioned topics as righteousness, repentance, and judgment to come.

Men and brethren, it behooves those who exercise an influence on public sentiment and taste, to give them a right directionn on this subject. It behooves us all, that we do not permit a fastidious spirit of criticism to rob us insidiously of a useful and manly exposition of Gospel.

THE SUNDAYS OF CHILDHOOD.

When children were made to sit still and read the Bible on that day—even the abtruse writings of St Paul—we understood nothing except that it was a good act to do so, and pleased God; how we did it we do not know nor did we stop to inquire—but in our religious reading we felt that we were doing right, and that was pleasant. At night, after we were in bed, our mother would come and seat herself upon the bedside, and one by one we said our little prayers. She would then kiss us and depart.

I received impressions at this season which have never been obliterated. Strange, beautiful thoughts of God, and heaven, and my mother, come up to me now, they often have in my weary life, with a spirit of devotion that I cannot account for, for I have always tried hard to be sceptical. Philosophers may account for it, if they can, but for myself I believe, truly, that it is the seeds of goodness those infant prayers and bedside instruction planted, and over which the dross of the world has been heaped up, struggling to come to light, and bear the fruit of true religion.

What a calm such hours have! how placid! how grateful to an aching heart! I feel like a child again, at my mother's side; I see her mild angelic face—I hear her sweet voice, and respond her warm kiss—I lay my head upon her bosom—the bosom that nourished me—and weep tears of joy. Call this foolish, unmanly, weak if you will—but give me many such hours. They are all that have kept me pure—morally pure—when, to the world, I seemed like a blasted tree, without greenness or branches.

THE PROPHET OF 1770.

Let us suppose ourselves carried back sixty years in the stream of time, and to live again, the youthful subjects of the young King George III. Let us likewise imagine that in those days the divine spirit of prophecy had come upon us, unveiling to our sight the events of the future. In seven years from this time the British empire shall be rent in twain (American war in 1776.) In fifteen years men shall rise from the earth and fly through the air (invention of balloons, 1780.) In twenty years the French monarchy, the oldest that ever was, and now so flourishing, shall come to an end. A virtuous prince (Louis XVI. 1793,) not yet king, shall in twenty three years lay down his life on the scaffold; his wife and sister shall share the same fate. In those same days, news shall travel with the speed of the wind, and what was done at mid-day shall be known at the furthest bounds of the kingdom ere the setting of the sun (the Telegraph, 1794.) In twenty six years a conqueror shall arise (Bonaparte,) who shall water his horses in the Nile, the Jordan, the Tagus, and the Borysthenes. This conqueror shall restore the chair of St. Peter, and throw down what he had restored (dethronement of Pius VII.) Finally, he whom the world could not contain, shall die a captive on a rocky island (St. Helena,) neither in Europe, Asia, Africa, nor America, but in the midst of the vast ocean; a few feet of earth his empire, a willow his monument. In those days metals shall be found which float on the water and burn under it (sodium and potassium, discovered by Sir Humphrey Davy.) Ships shall stem the stormiest ocean without sails or oars (steam ships.) Carriages shall run without horses, with the speed of the wind (locomotive engines.) (The ordinary speed of the wind is thirty five miles an hour; that of the engines on the Great Western Railway is thirty nine.) Men shall be conveyed from India to the mighty Babylon in a month; from America in ten days; from one end of England to the other in eight hours. Bridges shall hang by a chain over the sea, while roads shall be made under it (the Menai Bridge and the Thames Tunnel.) The very beasts in those days shall have laws to protect them. Those days shall be days of great light. Men shall plough without horses (steam plough;) they shall spin without hands (power-loom;) they shall calculate by wheels (Babbage's machine;) the sun shall engrave for them (the Daguerreotype; they shall write with the lightning (electric telegraph.) One machine shall print in one hour many thousand books, each of which shall take a man many days to read; a man may buy a book for a penny; for a penny he may send it to the ends of the empire. They shall read the rocks instead of a book (geology,) and decipher the history of beings which lived and died ere man existed. In the heavens new stars shall be discovered; some, sisters of the earth; some, brothers of the sun (the planets, five in number, discovered since the American war; and the double stars by Sir William Herschel;) and of all the colors of the rainbow. In those days likewise, they shall read the Pyramids (Young's and Champollion's discoveries.) They shall find out the mouth of the Niger and the Magnetic Pole; the way to every thing shall have been discovered but the way to be happy.—*Phœnix (Edinburgh newspaper.)*

Dreadful Earthquake!—A St. Petersburgh paper publishes the following letter from Tiflis, dated Aug. 13.

'You have, doubtless, heard of the terrible earthquake of Mount Ararat, which has totally destroyed the town of Makitchevan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmate, in Armenia. All the villages in those districts have been destroyed. The earth is rent in such a manner that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighborhood of Mount Ararat. A considerable mass was loosened from the mountain, and destroyed everything in its way for the distance of seven wersts (nearly five English miles). Among others, the great village of Akhouli has had the fate of Herculaneum and Pompeii. About 1000 inhabitants were buried under the heaps of rocks. A thick fluid, which afterwards became a river, run from the interior of the mountain, which was opened, and following in the same direction, swept over the ruins and carried with it corpses of the unfortunate inhabitants of Akhouli, the dead animals, &c. The shock continued to be felt every day in the above mentioned districts, and entirely laid them waste; then the shocks became less frequent. Ararat is not yet quiet; the day before yesterday I was awakened by two violent subterranean commotions.

Vaccination in Siam.—It appears by a letter from Dr Bradley, attached to the Missionary service at Siam, that that gentleman, after several unsuccessful attempts, has succeeded in introducing vaccination into that country. This circumstance is of a gratifying character—and the prejudice of the natives must soon be overcome, when vaccination will be of incalculable benefit to that people. —*Mercantile Journal.*

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waitham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body; and will aid him by our advice whenever called upon.

John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong. George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.

The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.

Boston, Feb. 22, 1840. 1y

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
} Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*

Cambridge, July 1st, 1840. july 11

NEW BOOKS FOR CHILDREN.—The Youth's Keepsake, for 1841; The Annuallette a Christmas and New Year's Gift; The Well Bred Girl; The Lives of Columbus and Vespucius with engravings; The Lives of Vasco Nunez De Balboa, the discoverer of the Pacific Ocean, Hernando Cortes, the conqueror of Mexico, and Francisco Pizarro the conqueror of Peru.

Just published. For sale by SIMPKINS, 21 Tremont Row. oct 31

NEW BOOKS FOR CHILDREN AND SABBATH SCHOOLS.—A good variety of Juvenile and Sabbath School Books many of which are new. Libraries furnished on the most reasonable terms. By JOSEPH DOWE, 22 Court Street. oct 31

REV. DR MAYHEW.—Memoir of the Life and Writings of Rev. Jonathan Mayhew, D. D., Pastor of the West Church and Society in Boston, from June 1747 to July 1766. By Alden Bradford, L. L. D.

For sale by JOSEPH DOWE, 22 Court st. o 31

ONE PRICE For goods is the most convenient way of doing business and the most satisfactory to all parties. The subscribers at No. 28 Washington Street are prepared to furnish *Woollen Goods* particularly *Cloths* and *Cassimeres* at unusually low prices. They have just received another supply of those superior *Black Cloths*. Also, fifty pieces more stout mixt Cassimeres for Boys Clothing. Families wishing to furnish themselves with Winter Goods at little cost can here be supplied. Constantly on hand a full supply of *Domestic Cottons* at prices *Lower* than at any other store. KIMBALL & PHELPS. 3tis oct 31

NEW ENGLISH BOOKS.—Per steamer Acadia. JAMES MUNROE & CO., have just received the following English Books:—Barry Cornwall's Poems, 3 vols, 12mo; Turner's History of England, 12 vols, 8vo; Lord Gower's Poems, 8vo; Knight's English Classics, 3 vols; Carpenter's Sermons, 8vo, a beautiful volume; Burns's Works, by Cunningham, 1 vol, 8vo; Campbell's Poetical Works, 12mo; Pye Smith's Geology, 12mo; Reynard, the Fox, 16mo; Holi ay House, 12mo; Life and Letters of Cicero, 8vo; Gifford's Massinger, 8vo, new edition; Talbot's Faust, 8vo; Keightly's Roman Empire, 12mo; &c &c &c oct 31

THEOLOGICAL WORKS.

BOWYER'S CONJECTURES on the New Testament, 4to

Stackhouse's History of the Bible, corrected and improved by the Rev. Geo. Gleig, LL. D. 3 vols 4to

Echard's Ecclesiastical History, folio

Poole's Annotations upon the Holy Bible, 2 vols folio

Tillotson's Works, with Life by Thomas Birch M. A.

Bishop Andrews' Sermons, modernized by Daubeny 8vo

Collyers Sacred Interpreter, 8vo

Gerard's Evidences of Religion, 8vo

Dissertations on the Apostle's Creed, by Herman Witsius

Archbishop Leighton's Commentary on St Peter, 8vo

Cary's Testimonies of the Fathers to the Doctrine and Discipline of the Church of England, 8vo

The works of George Berkeley, 8vo

Life and Times of Archbishop Laud, by J. P. Lawson

The Works of the Rev. Augustus Toplady, with Notes

Leighton's Works, with a Life of the Author by James Aikman, Esq.

Hooker's Works, with Life by Isaac Walton, 4 vols

The History of Christianity, by the Rev. H. H. Milman

The Library of the Fathers, translated by Members of the English Church, 5 vols

Fuller's Holy and Profane State

Bishop Butler's whole Works, new edition

Brougham's Paley's Natural Theology, 3 vols

Chillingworth's Works, 8 vols calf, &c &c &c

Lightfoot's Works, edited by J. K. Pitman, 13 vols

The Holy Scriptures, translated by Myles Coverdale, 8vo

Taylor's Holy Living and Dying

Crombies' Natural Theology, 2 vols

Massillon's Sermons, with a life of the author, 8vo

Bayle's Veneration due to God, &c., with an essay by Henry Rogers

Caves' Primitive Christianity, with notes, &c., by Rev. Wm. Trollope

Ancient Christianity and the doctrine of the Oxford Tracts, by Isaac Taylor

Beveridge's Works, with a memoir of the author by Thomas H. Horne, 9 vols

For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington Street. oct 31

THE ITINERARY OF GREECE, illustrated with twenty seven engravings of the monuments of Antiquity at present existing in that country—by Sir W. Gell—1 vol, 4to.

For sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. oct 31

VISITS TO REMARKABLE PLACES.—Old Halls, Battle Fields, and scenes illustrative of striking passages in English History and Poetry: by Wm. Howitt, 8vo. Fresh supply just received at TICKNOR'S. oct. 31.

COMBE'S MORAL PHILOSOPHY.—Lectures delivered at Edinburg, in 1835 and '36, by George Combe, 1 vol 12mo.—Just published, for sale at TICKNOR'S. oct. 31.

TWO YEARS BEFORE THE MAST:—A Narrative at Sea.—A fresh supply received at TICKNOR'S. oct. 31.

PROF. HITCHCOCK'S ELEMENTARY GEOLOGY.—Professor of Chemistry and Natural History in Amherst College, and Geologist to the State of Massachusetts. I vol, 12mo, cloth; with chart and engravings throughout. Just published and for sale at TICKNOR'S

CURIOSITY: a Poem, delivered at Cambridge, before the Phi Beta Kappa Society, Aug. 27, 1829: by Charles Sprague, Esq.: 2d edition. A few copies, being the last of the edition, for sale at TICKNOR'S, corner of Washington and School streets. oct 31

FOR TOP COATS.—*Beaver* and *Pilot Cloths* of superior quality and at such low prices as to bring them within the ability of all to purchase. May be had at the One Price Store, No. 28 Washington st. oct 31

NEW BOOKS.—The Flag Ship, or a Voyage around the World in the U. S. frigate Columbia, by F. W. Taylor, Chaplain.

Two Years Before the Mast, a narrative of life at sea, by Richard H. Dana jr.

Education and Knowledge, by Edward Everett.

Views of the Architecture of the Heavens, by Professor Nichol.

The New Testament, translated from the text of J. J. Griesbach. By Samuel Sharpe.

Just received and for sale by
WM. CROSBY & CO.
o 24 118 Washington street.

REMOVAL.

FRANCIS COGGSWELL, A. M., M. D., (*Homœopathic Physician and Practical Surgeon*) having practised his profession eight years, has removed from Taunton to Boston, and taken House No. 39 Front, near Eliot street.

REFERENCES.—His Excellency Gov. Morton, Hon. Daniel Webster, Bradford Sumner Esq., Hon. Rufus Choate, George Bancroft, Esq., Rev. Silas Aiken, Rev. O. A. Skinner, Frederick Smith, Esq.

Several letters, for general perusal, are left at Mr J. B. Dow's Bookstore, 362 Washington street. s26

KIMBALL & PHELPS,
One Price Store!
NO. 28,
WASHINGTON STREET.

DEWEY'S SERMONS.—Discourses on various subjects, by Rev. Orville Dewey, D. D.

For sale by WM. CROSBY & CO. o24

TRACT FOR SEPTEMBER.—The Scripture Doctrine of Regeneration, by Rev. C. W. Upham; being Tract 158 of the American Unitarian Association for September. Just published by JAMES MUNROE & CO., Agents of the American Unitarian Association, 134 Washington street. oct 31

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.

E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.

Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.

PLAIN DRESS SATINS, blue blacks, jet, browns, ash, stone, drab, blue, pink, pearl and white.

MOUSSELLINE DE LAINES and CHALIES, new styles. Lace Veils. Black and colored Alepines and Bombazines of the best make.

Hand Spun Family Linens, very cheap.

Linen Cambrics and Hdkfs; Linen Lawns; white and colored Table Cloths, Damask Nankins, and other articles at the lowest prices.

☞ The attention of purchasers is invited to this extensive Stock of desirable New Goods. march 28

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.

Each number contains a Sermon and other interesting contributions from popular Unitarian writers, together with the most complete record of Foreign and Domestic Religious Intelligence.

Every exertion is made to render this work worthy of the support of the public.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. oct 10

R. E. DIXON, successor to GEO. H. GAY, Dentist. Removed to No. 9 Winter Street. july 13

SUNDAY SCHOOL LIBRARIES. — Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

—Just published—

Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend

Also, a good collection of Books for Teachers.

Orders gratefully received.

BENJ. H. GREENE,
s5 tf 124 Washington, corner Water st.

COUNT ROBERT OF PARIS.—This day published, making the 45th and 46th volumes of the Waverley Novels, cheap edition. Also, complete set bound in 27 volumes, very low. May be had at TICKNOR'S, corner of Washington and School streets. oct 24

COLLOT'S FRENCH GRAMMAR, Exercises and Key — Collot's French Reader—Anecdotes—Dialogues, &c. For sale by J. DOWE, 22 Court st. o24

CHAPEL LITURGY, 5th edition.—A Liturgy for the use of the Church at King's Chapel in Boston; Collected principally from the Book of Common Prayer, with Family Prayers and Services, by F. W. P. Greenwood. In press and will shortly be published by JAMES MUNROE & CO., Boston Bookstore, 134 Washington street. o 24

NEW BOOKS—In Press.—Holiday Howe, a series of Tales, by Catherine Sinclair, 16mo; Tales of Travel through some of the most interesting parts of the World, by F. B. Miller; History of Reynard the Fox, adapted from the German of Goethe, illustrated with numerous engravings.

The above received by the steamer Acadia, will shortly be published by JAMES MUNROE & CO., 134 Washington street. o 24

DR. CARPENTER'S SERMONS. — Sermons on Practical subjects, by the late Lant Carpenter, LL. D. Published for the benefit of his family.

Subscriptions received by Wm. CROSBY & CO., 118 Washington street, where a specimen of the work may be seen. o 24

SCRIPTURE ILLUSTRATIONS; being a series of engravings on wood and steel, illustrative of the geography and topography of the Bible, and demonstrating the truth of the Scriptures from the face of nature and the remains of the works of man, with explanations and remarks—by the Rev. J. A. La Trobe, M. A., 4to.

For sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. oct 24

BOWDLER'S FAMILY SHAKSPEARE.—The Family Shakespeare, in one volume; in which nothing is added to the original text; but those words and expressions are omitted which